

LIVING LOVES

BETWIXT

CHRIST

AND

DYING CHRISTIANS.

A

SERMON

Preached

At M. Magdalene Bermondsey in Southwark, near
London, June 6. 1654. At the Funeral of that faithful
Servant of Christ Mr. *Jeremiah Whitaker*, Mini-
ster of the Gospel, and Pastor of the Church there.

With a Narrative of his Exemplarily holy Life and Death.

By SIMON ASHE, *his much endeared Friend and
Brother.*

Together with POEMS and ELEGIES on his Death,
by divers Ministers in the City of LONDON.

*The Righteous perish and no man layeth it to heart, and merciful
men are taken away, none considering that the righteous is taken
away from the evil to come. He shall enter into Peace, they shall
rest in their beds, each one walking in his uprightness. Isai. 57. 1, 2*

London, Printed by T. M. for Ralph Smith, at the Bible in Cornhill,
near the Royal Exchange. 1654.

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The Righteous find no man like unto him, and none
have taken away, none considering that the righteous is
away from the evil to come. The Righteous enter into Peace, they shall
rest in their beds, and no man shall molest them.

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The Licencer's Epistle to the READER.

♦♦♦♦ It is reported in the life of Ambrose, that when he
♦ 1 ♦ heard of the death of any holy Ministers, he would per Paulinum
♦ ♦ weep very bitterly. The like I read of Philo, that scripta, flebat
♦♦♦♦ when he came into any Town or Village, and heard of amarissima
the death of any good man there dwelling, he would mourn ex- quatiuscunque
ceedingly, because of the great losse that place and the whole fortè nuntia-
Church of Christ had received thereby. How much more cause tum illi fuerat
have we of this age to lament our condition, who have in few de cujuscunq;
years lost so many precious Saints, and so many Reverend, sancti obitu
Learned, and godly Ministers; Surely this sad providence of sacerdotis, &c.
God speaks with a loud voice, that miseries and calamities are Isa. 57. 1.
hasting upon this Nation. For the righteous perish (saith the
Prophet, and no man layeth it to heart, and merciful men
are taken away, none considering that the righteous is taken
away from the evil to come. Thus Austin died a little before
Hippo (wherein he dwelt) was taken. And Paræus, before Heil-
derbergh was sacked. And Luther immediately before Germa-
ny was overrun with war and bloodshed.* And now of late years
many eminent Lights have been extinguished in this Nation,
to fore signifye the great darknesse that is coming upon us. A-
mongst which, I cannot but reckon my reverend brother Mr. Je-
remiah Whitaker, at whose Funeral this ensuing Sermon was
preached. If I should enter upon his commendation, I might tru-
ly say what Nazianzene doth of his sister Gorgonia, That I
have more cause to fear least I should speak below, then a-
bove the Truth; for he was a burning and a shining light in
this our Israel; a Messenger and an Interpreter, one among

Ambrosii vita
per Paulinum
scripta, flebat
amarissima
quatiuscunque
fortè nuntia-
tum illi fuerat
de cujuscunq;
sancti obitu
sacerdotis, &c.
Isa. 57. 1.
* Mr. Scudder.
Mr. Gresse.
Mr. Ferribj.
Mr. Ludlam.
Mr. Nat. Ward.
Dr. Gouge.
Dr. Hill.
Mr. Walker.
Mr. Conant.
Mr. Wilson.
Mr. Paramoor.
Mr. Gataker.
&c.
Ως εἰς τὸν ἐ-
λπίσμεναι
κόσον μὴτι τῶ
ἀλλοθεναν
δραμῶν, ἀλ-
λὰ τὴν ἀντί-
μῃ τῆς ἀλ-
θείας ἐκείνου
μὲν.

a thousand; a Bezaleel in Gods Tabernacle, a true Nathanael, that by his integrity, humility, constancy, charity, publicknesse, and peaceablenesse of spirit, and by his diligence and faithfulness in preaching the Gospel, made his life both amiable and desirable. He was (yet not he, but the grace of God with him)

Naz. Oratio
Funeris in
laudem Patris
sui, &c.

Ἀθανάσιον ἐ-
παινῶν ἀρετῶν
ἐπαινεύομαι·
τῶν γὰρ ἐ-
κείνου τε ἐ-
πείν, καὶ ἀρετῶν
ἐπαινεύομαι, ὅτι
πάντες ἐν ἐ-
κείνῳ συλλαβόν-
τες ἔχουσιν αἵ-
ματιν.

In vita D. whi-
takeri Oratio
Funeris.

Ἀνδρῶν τῶ Θεοῦ, πρὸς δεξιῶν, διοκρούμεν τῶ Θεοῦ μυστηρίων,
ἀνὴρ ὁπιθυμῶν τῶ πνεύματι, εὐλὸν καὶ ἐδραῖωμα τῆ ἐκκλησίας,
δέλμημα Κρείς, φως ἦν κόσμῳ λόγον ζωῆς ἐπέχων, φύσεως ἀσφαλ-
μα, πίστεως ἔρεσμα, καὶ πνεύματος καὶ ἀγαθόν. And though I will not
say what Nazianzene saith of Athanasius, that to commend
him, were to commend Vertue, because all Vertues were
contracted in him; yet this I will say (which is also said of
Athanafius, That he was) Ἀδάμας, καὶ Μαγνῆς, An Adamant
and a Load-stone. To all that conversed with him he was as a
Load-stone to draw their hearts to love him: but in the cause
of God, & in reference to the truths of Christ he is as an uncon-
querable Adamant. He was a Jeremiah both in mourning for
and witnessing against the sins of the times. He was a second
Whitaker, though not so eminent in learning as to be (what is
said of him) Mundi miraculum, Academiae oraculum; yet he
was (which is also said of him) found in the faith, one that had
no private opinion, that did not in veteri viâ novam semitam
quærere, seek out new paths of his own, but kept the old way
and the old path, That had a great wit without any mixture
of madness.

It is very disputable to me, whether he preached more by the
heavenlynesse of his Doctrine, or by the holiness of his life. Sure
I am, he had this peculiar dispensation, That he preached as ef-
fectually by his death, as by his life or Doctrine. For the manner
of his sickness and death speaketh to all that saw it, or shall now
know it by reading this Sermon.

1. That the best of men are subject to the worst of Diseases:
That all things come alike to all, that no man knoweth
love or hatred by all that is before him.

2. That though the Lord cause his children to passe through the
waters and through the fire, yet he will be with them, so
as the waters shall not overflow them, nor the fire burn them.

Though

Though they are troubled on every side, yet they are not distressed; though perplexed, yet not in despair, though persecuted, yet not forsaken; though cast down, yet not destroyed. For so great was the patience that God measured out to this our dear Brother, that though he groaned, yet he never grumbled; though he often mourned, yet he never murmured; nay, though he often roared by reason of the greatnesse of his pain, yet he always justified and magnified God; and this he did so constantly, and in such a degree and proportion, that as it is said of Job, so it will be said by the Saints that succeed us, for their mutual consolation and encouragement; Ye have heard of the patience of Whitaker: He had an ulcerated flesh, but a sound and whole spirit, and that made him bear his infirmity; he had a stone in the bladder, but a very tender and soft heart; he had a body gangren'd, but a soul unbelepered with sin. I heard him often say with thankfulness, That under all his bodily sufferings, he had a blessed calmnesse, and quietnesse in his spirit; that God spake peace; that though he roared for pain, yet the devil was chained up from roaring upon him.

It was no small delight to me to behold the tears that were shed at his Funeral. Not that I was glad that there was such cause of sorrow, but to see (in these dayes, especially wherein the godly Ministry is so much undervalued) a Minister that neither lived undesired, nor died unlamented: of whom it may be said, as it is of Stephen, That devout men carried Stephen to his burial, and made great lamentation over him. But I will not detain the Reader from beholding these things more largely related in the following Sermon, by one that was his fidus Achates, and as dear to him as Jonathan to David. The Lord sanctifie this example to all that shall hear of it, and fit us his Ministers that supervieve, to preach and live as he did, To fight a good fight, to finish our course, and to keep the faith, that so we may at last obtaine a crown of righteousness which the righteous Judge will give at the last day to all that love his appearing.

So prayeth

Your servant in the work
of the Ministry
EDM. CALAMY.



To the Right Honourable
ELIZABETH, Countesse
Dowager of *Exeter*.

MADAM,



Ow irresistibile is the power of love and importunity? The holy Scriptures do plentifully manifest, that divine love doth see Gods All (whether within or without himself) on work for his childrens good, and that his childrens importunity hath in all Ages prevailed with his Omnipotency, to appeare for their comfort: And multitudes of daily experience do evidence the prevalency of these two Arguments among the sons of men. My self makes one instance for the verifying hereof, by preaching at Reverend, worthy Mr. *Whitakers* Funeral, and by printing my Sermon with the Narrative of his memorable life; both which come abroad with enlargements; because streights of time, and the discomposednesse of my spirit through grief, would not suffer me thus fully to dilate upon in the Pulpit. Madam, I am confident that your Ladyship can of your own knowledge, not only attest the truth of most passages in my Narrative, but adde also much more from your own observation, which will render his memory precious unto posterity.

And will your Honour give me leave to give some further account unto the world, wherefore I have presumed to dedicate unto your Ladyship these expressions of my great respect to my precious much endeared brother Mr. *Jeremiah Whitaker*; Gratitude is at the bottom of this Dedication. Madam, As I shall alwayes really acknowledge your Honours favour towards my worthlesse self; so I
judge

judg it meet to make known upon this occasion that more
then many thanks are most due unto your Ladyship from
all Mr. *Whitakers* Relations, for your many and great te-
stimonies of your constant respects unto him all his life
long since your first acquaintance with him. I have often
heard him mention before the Lord with praises and pray-
ers, your Honours abundant kindneses, both unto him-
selfe and his family, which I beleeeve are on record in hea-
ven to be fully recompensed in due time, because they
were the products of your sincere love unto him, as the
faithful Minister of Jesus Christ. *Madam*, there are
not many who be so deeply sensible as your selfe of the
great losse sustained by the death of this holy man of God:
What mine own losse is, I had rather expresse it before the
Lord, then publish it unto the world. He was (*Madam*) a
faithful servant to your immortal soul, the wel are where-
of God in mercy hath given you to mind much more then
all matters sublunary whatsoever. In reference hereun-
to, he was your wise counsellour, in all your doubts and
difficulties, your compassionate comforter, in all straits
and sorrows, your vigilant Physician to prevent spiritual
sicknesse and infection; your zealous Incourager in all
wayes of holy service, and a daily Remembrancer of you
and yours before the Throne of Grace. Though these
things speak your losse, which may warrantably afflict
your heart, yet I beseech you (good *Madam*) consider with
comfort, that notwithstanding this bucket be broken (as
Dr. Preston was wont to expresse it) nevertheless the foun-
tain of light, life, grace, strength, comfort and satisfacti-
on is still at hand, ever full, and alwayes flowing. He
who is now removed out of the Land of the living (to be
serviceable by preaching, praying, conference no more),
was only one of those golden pipes through which the
God of your mercies conveyed relief sweetly and season-
ably unto your soul: the wel-head is not removed, and many
other choice conveyances of grace and consolation from
Christ be still continued to you. Let this therefore be the
language of your faith. *The Lord liveth, and blessed be the*
God.

God of my *salvations*, who will never forsake nor faile the soule which in humility and faithfulness doth depend upon his Majesty. And (*Madam*) Mr. *Whitaker* his rich receipts of much sanctifying grace, strong confidence, invincible patience, undaunted courage, un-interrupted peace, with pure elevating joyes from the Lord may encourage the hopes of the poorest Christians to expect great things from heaven, according to their necessities and desires, because God is no respecter of persons, but free and liberal in the communications of his peculiar goodnesse. These are the words of his grace, *Open thy mouth wide, and I will fill it*, Psal. 81. 10. *If any man thirst, let him come unto me and drink. He that beleeveth on me (as the Scripture hath said) out of his belly shall flow rivers of living water*, Joh. 7. 37, 38. The Almighty hath given you some tastes of that incomparable fruit which comes from the Land of promise, that you may be encouraged to hold on in the way thither with cheerfulness and perseverance. *Madam*, It is no small addition unto your honour here, and it will undoubtedly make to your happiness hereafter, that you do owe God in unwearied attendance upon his sacred Ordinances, laying forth your self for his name faithfully with that prudence, self-denial, and plainness of heart wherewith he hath adorned you, through his rich mercy in Jesus Christ. *Madam*, I humbly beg pardon for this my boldness, and crave leave to subscribe my self

(*Madam*)

Your Honours humble Servant,

SIMEON ASHE.



JOHN II. II.

Our friend Lazarus sleepeth.



Hese are the words of Christ concerning *Lazarus*: and they speak 1. His relation. 2. His dissolution.

First, the relation was friendship, wherein we are to observe,

1. How far this friendship was extended, *viz.* both unto Christ, and to his Disciples, *our friend*. It is not my friend, or your friend, but *our friend*, both yours and mine.

2. That this friendship was acknowledged by Christ himselfe, not only while *Lazarus* was yet alive, but even now when he was dead, *Our friend Lazarus sleepeth*.

In the second part of the Text (*viz.* *Lazarus's* dissolution) we may note

1. The truth asserted (*viz.*) that *Lazarus* though a friend both to Christ and to his Disciples, yet he was dead.

2. The Metaphor whereby it is expressed, which is taken from natural sleep. He *sleepeth*.

3. The notice which our Saviour took of *Lazarus* his decease. This he reporteth unto his Disciples, he saith unto them, *Our friend Lazarus sleepeth*.

Thus from this plaine division of the Text, I proceed unto the observations which do from hence offer themselves naturally unto our consideration. And the doctrines will be six in number, *viz.* three from each part, into which the Text hath been divided.

Doctr. 1.

The first is this, viz. *That there is a mutual friendship betwixt Christ and true Christians.* Our Lord himself here calleth *Lazarus* friend. And that this friendship was mutual, it is evident from this history.

First, the love of *Lazarus* towards the Lord Jesus was witnessed by the many entertainments and hearty welcomes which he received at his house. And the friendship of Christ unto *Lazarus* is attested by his sisters, formerly, *He whom thou lovest is sick*, ver. 3. and by this our Evangelist; *Jesus loved Martha, and her sister and Lazarus*, ver. 5. And the Jews said, *Behold how he loved him*, ver. 36. yea our Saviour himself in the Text calleth him friend.

Now as it was betwixt Christ and *Lazarus*, so is it likewise betwixt Christ and all real Christians; their friendship is mutual. The word *friend* expresseth love, and this love hath its vicissitude amongst friends. As tennis balls with rackets are banded and returned to and fro, so love amongst cordial friends hath its intercourse, it is received with acceptance, and returned with requitals. *Greater love has no man then this, that a man lay down his life for his friends.*

¶ *Amicus, qui amat, vel qui amatur.*
Steph. Thesau.
Joh. 15. 13.
John 15. 14.

This expresseth Christ his love to his Christian friends. *Ye are my friends, if ye do whatsoever I command you.* This speaketh the love and friendship of Christians to Christ. And you must know that this affection of love was not only betwixt Christ and some peculiar Christians, to Christ, as his Disciples and *Lazarus*; but betwixt him and all other sound-hearted Christians also. When he preached to a very great multitude of people, having warned them to take heed of hypocrisie, he useth this compellation, *I say unto you my friends.* And long before his incarnation, this was the language of Christ (the essential Wisdome of the Father,) *I love them that love me.* Whereas it is sometimes said of our friends, that they have onely one soule in several bodies, it is most true, being applyed unto Christ and single-hearted Christians. *The Spirit of God dwelleth in them; and if any man hath not the Spirit of Christ, he is none of his.*

Luk. 12. 1, 5.

Prov. 8. 17.

Anima est, non ubi animatur, sed ubi amat.
Rom. 8. 9.

As friends, being, in point of friendship, acted by the same

same principles, they will and nill the same things: So *Eadem velle & nolle est summa amicitia.* it is with Jesus Christ and those who are unfained friends unto him. As the Apostle Paul thus advised the *Philippians*, Let the same mind be in you that was in Christ; so *Phil. 2. 5.* he affirmeth of the Saints at *Corinth*, that they had the mind of Christ. *1 Cor. 2. 16.*

The obligations of love are so strong upon friends, that they can heartily say one to another, *I am as thou art.* The Lord accounted Abraham his friend, and it is considerable how God and Abraham being friends did communicate themselves, with their All unto each other. *2 Chron. 18. 3. Esay 41. 8.*

As God by way of Covenant promiseth to be an *al-fuficient* portion unto him, to blesse those who blesse him, and to curse such who curse him, and to bestow Canaan (the land flowing with milk and hony) upon him: so Abraham gave up himselfe wholly to be at Gods disposing, in regard of his habitation, to dwell where his Majesty would settle him; and in respect of his relations, to command his children and his household after him to keep the way of the Lord, to do justice and judgement. In this manner Christ and believers, they are for each others, with their All, even as for themselves. *I am my beloveds* (saith the loving, beloved Spouse) and *my beloved is mine.* They are the same. *1. In their wills.* As they in things most difficult and crosse to themselves (in appearance) do say, *The Will of the Lord be done;* So Christ is ready to speak unto them in reference to the regular motions of their wills, as once to the woman of Canaan, *Be it unto thee even as thou wilt.* *Gen. 17. 1. Chap. 11. 3. 2 Chron. 20. 9. Gen. 12. 1, 5. Gen. 18. 19. Cant. 2. 16. Acts 21. 14. Mat. 15. 28.*

2. In their desires. As these are their breathings, there is none upon earth that I desire besides thee; So his desires are towards them. Not long before his departure from his Apostles, to evidence his desires of spiritual fellowship with them, He said unto them, *wish desire I have desired to eat this Passeeover with you before I suffer.* *Psal. 73. 25. Cant. 7. 16. Luke 22. 15. ἐπιθυμία ἐπεθυμῶσα.*

3 And in their designs. As this is in their eyes and aimes, that whether by life or death Christ may be magnified in them: So he will never turn from them to do them good, but will rejoyce over them to do them good. *Phil. 1. 20. Jer. 32. 40, 41.*

These are brief hints in reference to the doctrine, more generally considered. In the more distinct handling of it, both the branches are to be taken apart, and particularly to be discoursed upon.

And here give me leave to premise the reasons wherefore I shall discourse of this mutual friendship under the notion of love, in a latitude: viz. because, 1. The word *Friend* (as we already hinted) speaketh love. 2. In this History these phrases signifie the same thing; viz. *friend Lazarus*, and *Lazarus loved*. 3. And the holy Ghost elsewhere useth these words indifferently, viz. *friend*, *beloved*.

Branch 1.

Cant. 5. 16.

Esay 5. 1.

Cant. 1. 3.

Matth. 10. 37.

Certe illi non amant Christum, qui aliquid plus quam Christum amant. Aug.

The first branch of the doctrine is this, That real right-bred Christians are friends unto Christ His endeared Spouse speaketh this openly; *This is my beloved, and this is my friend, O Daughters of Jerusalem.* Answerable whereunto is the language of the Gospel-Prophet, *a song of my beloved to his vineyard.* Let it be noted that Christ is not looked upon and loved as an ordinary friend, but as a friend extraordinary, either a friend already married, or one affected singularly with expectations of marriage. *The virgins love thee.* And indeed, none do love Christ sincerely, who do not love him singularly, superlatively. Let his own words be well weighed; *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.*

This assertion is bottomed upon good reason, because Christ both in his own personal excellencies, and communicated advantages, is infinitely better then any creature with its fairest amiabilities whatsoever.

Phil. 1. 9.

Reason 1.

Cant. 5. 10.

Now this their love is not blinde, but it *aboundeth in all judgement and knowledge*, as will be manifest by these four reasons following.

Because of his incomparable, unparalleled beauties. This account his dear Spouse giveth of her strong inflamed affections; *My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold.* And having metaphorically commended him from the head to the

the foot, she thus concludeth, *This is my beloved, and this is* vers. 19.
my friend.

His graces which are like to a most fragrant perfume, do inamour the hearts of all them who are truly spiritual. *Be-
 cause of the savour of thy good ointments, thy Name is as an* Can. 1. 3.
ointment poured forth, therefore do the Virgins love thee. And
 in the song of conjugal loves, this is rendred as the reason
 of those sparklings, *Thou art fairer then the children of* Psal. 45. 2.
men. As there was not among the children of Israel a goodlier
 person then Saul (*from the shoulders upwards he was higher* 1 Sam. 9. 3.
then any of the people) So Jesus Christ doth wonderfully o-
 ver-top and exceed in all rich endowments, the most ami-
 able creatures in the world. And as in all Israel there was 2 Sam. 14. 25.
none to be so much praised as Absalom for his beauty (*from the*
sole of his foot even to the crown of his head there was no blemish
in him) and this might be some reason of Davids great
 love towards him:) So in the Lord Jesus, there are per-
 fect beauties without the least blemishes: *He is altogether*
lovely. No wonder therefore that wise, knowing Christians
 do chuse and value, and embrace him with vigorous
 loves.

Because of his famous, magnanimous undertakings and Reason 2.
 adventures as Mediator, that he might at once advance his
 Fathers glory, and the happinesse of his Elect.

We read that *Jonathans soul was knit to the soul of David,* 1 Sam. 18. 1.
and that he loved him as his own soul, because upon a Duel he
 had encountered and conquered the Monster Goliath, who
 had blasphemed God and vilified his people. Now this ser-
 vice was low and inconsiderable, being compared with
 Christs renowned exploits, who hand to hand combated
 with the devil in the wilderness for the space of *fourty days,* Luke 4. 2.
who spoiled principalities and Powers, made a shew of them o- Col. 2. 15.
penly, triumphing over them in his crosse; Who did beare up
 bravely against the power of darknesse to be quell'd under
 the weight of divine justice to be satisfied, and under the
 flames of his Fathers displeasure to be quenched. These and
 the like rare actings of Christ being pondered by Christi-
 ans do draw forth their hearts in friendship towards him.

He

John 10. 17. He himself saith, *Therefore doth my Father love me, because I lay down my life.* And how can new-born Christians, partakers of the divine Nature, be otherwise affected upon the same account towards their blessed Master?

Reason 3. Because of their manifold rich receipts from Christ. *David's* heart giveth out loves to the Lord, because upon his prayers he had delivered his *eyes from tears, and his feet from falling.* Now Christ hath rescued his people from wrath to come, and that without respect to their requests, yea before they sought him.

Our Saviour himself giveth this as the reason wherefore the sinful woman loved him, *Many sins are forgiven her, therefore she loved much.* And Jonathan by this Argument laboureth to win Sauls heart towards David, *Because the Lord by him wrought a great salvation to all Israel.*

In this respect the Apostle Paul was rationally under the constraint of commanding Loves to Christ, because of quickning grace received by his death.

Now if I should here discover our large enjoyments from Christ, it would abundantly appear to every ingenious soule, that there is sufficient cause wherefore he should be accounted and affected as an incomparable friend.

By him we are delivered from sin and hell (as is hinted even now) from the curse of the Law, the hater of God, the deadly snares of the world, and the poison-sting of death. *We are blessed with all spiritual blessings in heavenly places. We are accepted in the Beloved. He is made unto us Wisdom, Righteousnesse, Sanctification and Redemption.* And all the Promises of God are in him Yea, and in him Amen. How rationally therefore doth living love to Christ spring out of this root?

Reason 4. Because of their full expectations from him for the future, even unto soul-satisfaction, and that to eternity. Many chearing cordials are handed to Christians from Christ here upon earth; in which regard he doth lie as a *bundle of myrrh between their breasts;* but he reserveth the *best wine* for the last. Whatsoever for kind, or for measure the believing Christi-

Gal. 3. 13. -
Eph. 2. 14, 16.
Gal. 1. 4.
1 Cor. 15. 55.
Ephes. 1. 3, 6.
1 Cor. 1. 30.
and 2. 1, 20.

Cant. 2. 13.
John 2. 10.

Christians comforts are here, yet to be with Christ in heaven will be *far better*; and this, this in glory is looked for through Christ. This consideration causeth their love unto Christ to break forth in a great flame. Let the words of the Apostle be weighed for the evidence hereof, who having spoken both of the *Inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven*, as also of the assured Perseverance through Gods Power, and all this by Christ, he adds, *Whom having not seen, yet ye love*. Ingenuous Christians duly weighing the worth of their future happinesse, dearly purchased by Christ, and undoubtedly to be possessed by them through Christ, do hereupon practically conclude, that nothing can be imagined more reasonable then this, that they should love him as their special friend.

Thus from confirmation, I proceed to the Application of this Truth by way of Use; which I will propound under three heads; viz. 1. *Information*. 2. *Examination* 3. *Exhortation*.

Sad therefore is their condition who are not loving friends unto Jesus Christ. For doubtlesse though they be by profession, & in the estimation of others, true Christians; yet they are but only *Slips* in Christianity. As Judas, &c. Use 1.

Our Saviour speaketh roundly unto such: *If God were your Father, you would love me*. And if God be not their Father, they are questionlesse the devils children, children of the curse. How open and expresse are the words of the Apostle to this purpose? *If any man love not the Lord Jesus, let him be Anathema Maran-atha*. The heavy and lasting maledictions of God hang over the heads of all them who love not Christ. This is the great severity of God against such who are not friends unto Christ: and that the righteousness of his Majesty herein may be manifested, I wish that this may be minded, viz. that unfriendliness to the Lord Jesus in Gospel-times (wherein his excellencies & deserving are so fully laid open) doth proceed either from 1. *Infidelity*. Or 2. *Contumacy*. Either people hearing from Scripture of Christs loveliness, do give God the lie to his

1 Joh. 5. 10.

*Non à cecitate
mentis, sed à
pravitate cordis.*

Aug.

Luke 19 11.

vers. 27.

his face by not believing him, or else their disregard of Christ ariseth from malignity and stubbornnesse of will, though they yield to the report of his incomparable worth. And both these are daring, and God-incensing provocations.

Now if any shall be awakened by these flashes of Gods anger, to enquire, Who are to be judged persons void of love to Jesus Christ? I shall referre them for satisfaction to Christs own words, both the parable, and his exposition of it. The Parable is this, *The Citizens hated him, and sent a message after him saying, We will not have this man to reigne over us.* And the Application made is thus expressed, *Those mine enemies, which would not that I should raigne over them, bring them hither and slay them before me.* Therefore all such are proclaimed Christs enemies, Christ-haters, (even by Christ himself,) who refuse to submit unto him as their Lord and King.

Its no uncharitableness, but judgment according to the Word of truth, to determine those to be no friends unto Christ, whose resolutions are rather to order their lives according to customs, humane traditions, their own humours, and the practices of the multitude, then according to the commands and counsels of Christ.

Use 2.

It much concernes us all to examine our friendship unto Christ. To quicken this search, these things are considerable,

Psal. 55. 21.

John 6. 79.

1. Because many professe much love outwardly, whose hearts affect him not unfainedly. As *David* describeth some counterfeit Courtiers, whose words were soft like oyle, when there were drawn swords in their bosomes: Never was Christ more in mens mouths with smooth language then now, when their lives speak treachery against him. Thus *Judas* calleth him Master, and giveth him a kisse, yet was no friend. *Have I not chosen twelve* (saith Christ) *and yet one is a devil?* What Sugered words did the devil use, when he designed the ruine of *Adam*, and of all his posterity!

2. Because the comforts of the Gospel do appertain to them

them alone whose love is without dissimulation. The Apostles benediction was this, *Grace be with all them who love our Lord Jesus in sincerity.* The rich priviledges of grace are appropriated unto Christs cordial friend. Eph. 6. 24.

3. Because Christ (whose eyes are like unto flames of fire) doth discern clearly, all them that are false friends, though they pretend fair. We read of many who beleaved, when they saw his miracles, but Jesus did not commit himselfe unto them, because he knew all men, and needed not that any should testifie of man; for he knew what was in man. John 2. 23, 24, 25.

4. Because we cannot tell how soon we shall be called to the scrutiny. The Lord may be awakening our consciences, and setting them as upon a rack; propound that question unto us, which he asked Peter once, and again, and the third time, *Lovest thou me?* But though he should not deal thus with us in our life time, yet be sure we shall be examined upon our departure hence, for after death comes judgment infallibly. Therefore it will be our wisdom in the ways of self-renuing, to say as Job did, *When God visiteth, what shall I answer him?* John 27. 15. Heb. 9. 27. Job 31. 14.

5. Because by serious self-reflections we may attaine such full assurance of our love unto Christ, that we may with confidence speak with Peter, *Lord, thou knowest all things, thou knowest that I love thee.* Joh. 21. 17.

Having thus moved the examination of your love to Christ, I proceed to give in some discoveries of Christs loving friends; and the rather because according to Gods institution, we Ministers are set up amongst people to try their wayes. Jer. 6. 29.

And the characters of love being many, I shall be the shorter in them all. True it is, that mens love burning in their bosoms, they many times better expresse themselves by sense then Arguments; yet God having in his word held forth manifold Signes of sincere love, it is our duty to make our use of them. *Amor est inter ea quæ melius sentiuntur, quàm definiuntur.*

1. Love to Christ is alwayes accompanied with hatred of siane. *Ye that love the Lord, hate evil.* And the Apostle Psal. 97. 10.

Rom. 12. 9.

*Quomodo amas
Christum, cum
adhuc amas
quod in te odit
Christus?* Berr.

his connexion is observable, *Let love be without dissimulation, abhorring that which is evil:* The ground hereof is manifold. First, because Christ hateth all sinne, he suffered death for sinne, and is dishonoured by it. Therefore it is not possible, that love unto Christ, and love unto sinne should peaceably lodge together in the same bosom.

Cant. 3.

1 Sam. 19. 4, 5.

Gen. 33.

Acts 18. 17.

2 Love to Christ is attended with care to prevent whatsoever might be injurious or displeasing unto him. Thus the loving Spouse layeth this command upon all under her Authority. *I charge you that you awake not my Beloved till he please.* In like manner *Jonathans* love pleadeth with *Saul* for *Dauids* life. *Let not the King sin against his servant, against David: wherefore wilt thou sin against innocent blood, to slay David without a cause?* And *Jacobs* affections did project the preservation of his near relation from ruine. Hence it appeareth therefore, that people of *Gallio* his temper, do not love Christ, who care not what wrongs are done to Christ, in the liberty or purity of his Ordinances and comfort of his servants, if themselves can sleep warm in their own well-feathered nests.

Mat. 26. 17.

Gen. 18.

*Res est solliciti
plena timoris
amor.*

3. Love to Christ discovered it self by solicitous enquiries after the minde of Christ, fearing least through mistakes he might be provoked. How inquisitive were his Apostles to know his pleasure in all particulars, relating to the Passcover? *The Disciples came unto Jesus, saying, Where wilt thou that we prepare for thee to eat the Passcover?* And how timorous was *Abraham* (Gods friend) lest he might by overmuch boldnesse incense him, when he was meditating for *Sodom*! Shall they therefore be accounted friends to Christ who walk at all adventures, without any fears of his frown, or enquiries after his will?

Psal. 45. 1.

4. Love causeth flowings forth of thoughts upon its object. The beatings of the pulse are according to the heat in the heart. In the *Song of Loves* this is the first clause, *My heart is inditing of a good matter. I speak of the things which I have made concerning the King.* Sparks do

do not more naturally arise out of a flaming furnace, then musings upon Christ from the soule which is fired with loves towards him. With how much intention, frequency and steddinesse do people think upon the persons and things which are greatly loved! This consideration therefore casts them off as no friends to Christ, of whom it may be truly said, in respect of diligent meditation, *The Lord is not in all their thoughts.*

Amor meus est pondus meum.

Psal. 10. 4.

5. Longings after Christ, together with satisfactions while he is absent, are evidences of love unto him. The loving Spouse shakes off sloth, gets out of bed in the night, and goeth abroad to seek him whom her soul loved. Neither ease in a warm bed, nor chamber-comforts, nor City-contentments could satisfie her. Her Beloved she must have, and her Beloved she will have, for she is sick of love. Love like the Load-stone is attractive, and the needle touched with it, will uncestantly move till it stand directly Northward. In like manner will the heart which is well warmed with love to Christ: this is its language, *Whom have I in heaven but thee? and there is none that I desire on earth besides thee.* Give me Christ, or I die.

Cant. 3. & 5. Amor currit per desiderium.
Aug.

Psal. 73. 25.

6. Contentation in the enjoyment of Christ doth demonstrate love: Some note this from the Greek word, which signifieth Love, viz. that wherein the heart taketh rest. When any thing cometh to its centre, there it is quiet and still: So it is with the heart which loveth God. This was *David's* meaning, as some Expositors judge, when he having expressed his love to God, speaketh thus in an holy Soliloquy, *Return to thy rest O my soul.* This rest the loving Christian attaineth in Christ by complacency and dependency. The Spouse leaneth (resteth her selfe) upon her Beloved, and he for delight is a bundle of myrrhe between her breasts: whereunto the words of the Apostle suit very well, *We have no confidence in the flesh, but rejoyce in Christ Jesus.* For the soul which possesseth Christ, and knoweth what it hath, in having him, will say, I have enough, I have all, I need no more; for in him all wants are either supplied or sanctified. In him justifying grace will make up

Ayatw d'w quasi d'jav naioquat, valde acquiesco. Amor quiescit per gaudium.

Aug. Ad Deum, apud quem invenies summam tranquillitatem.

Vatabl. in Ps.

116. 7.

Cant. 8. 5.

Cant. 1. 13.

Phil. 3. 3.

all defects in service. And what is wanting in the streames of creature enjoyments, is given in with more sweetness in the full fountain of his All-sufficiency.

Esther 5.10.&
6.13.

7. Communication of secrets speaketh friendship. *Haman* doth unbosome himself to his friends, by laying open unto them all his concernments, both crosse and comfortable. And Christ bids him who was dispossessed of a devil, *Go home to thy friends, and tell them how great things God hath done for thee.*

Mark 5.19.

We can put that into a friends bosom which we would not have blazed abroad in the world. Thus Christs friends do tell him of all their troubles, fears, wants, temptations, lusts, as also of their comforts, receipts, experiences; upon all occasions they step unto him, and he knoweth from them by prayer how things go with them, whether by encouragement or discouragement in their course.

1 Sam. 1.15.
Psal. 103. 4.

I here remember the speech of *Sampsons* wife, when he concealed what she desired to know, *How canst thou say, Judges 16.15. I love thee, when thy heart is not with me?* And doubtless our estrangement from Christ, in not laying open our selves upon all occasions before him, doth more then intimate our unfriendliness.

John 15. 15.
& 14. 21, 23.
Ἀγάπῃ ab ἀ-
γάπῃ ποιεῖν, or
ab ἀγάπῃ κα-
τὰ πᾶν.

8. Readiness to comply with Christs command will undeniably prove that we are his friends. Our Lord is often upon this Argument: *You are my friends if you do whatsoever I command you, He that hath my Commandments and keepeth them, he it is that loveth me. If any man love me, he will keep my words.* Thus *Abraham* made it manifest that he was Gods friend, by being ready to offer up *Isaac* upon his call. And the Apostle speaketh of the labour of love, because love will not withdrw from any work, wherein God seeth cause to imploy his friends. The woman who loved Christ much, will wash his feet, and wipe them with the haire of her head. This is the language of Love, I account no work too mean, wherein I may serve Christ.

Heb. 9.10.

Luke 7. 38.

9. Love is content to be at any cost for Christ. Hearken

en unto the expressions of the loving Spouse, *As our gates* Cant. 7.13.
are all manner of pleasant fruits, new and old, which I have
laid up for thee, O my beloved. And I would cause thee to Cant. 8.2.
drink of spiced wine, and of the juyce of Pomgranates. The
 best of all kinds, and the best of the best is provided for
 Christ, if he be Beloved. She who loved much, brought
 a Box of oynment very costly. In like manner, whatever Luke 7. 37.
 duties Christs friends discharge, or whatever Ordinances with John 12.1
 they frequent, they are wont to say with David, *I will* 2Sam. 24.24.
not offer to the Lord that which costs me nothing. They scorn
 to give him the chaff and bran, when others eat the Kid-
 neys of wheat. To be warm and vigorous in creature
 communion, and *all a-mort*, chil and cold conversing with
 Christ, is an abomination to Christs friends.

10. Love is liberal and free, not grudging any kindness
 laid forth for a friend. *This is the love of God,* (saith the be- 1 John 5. 3.
 loved Disciple) *that we keep his Commandments, and his Com-*
mandments are not grievous.

When the most is done and endured for Christ, the
 soul saith, How little have I either acted or suffered for
 Christ? Oh that it had been more, Oh that it had been
 more! How little is all my service, how small are all
 my disbursements for Christ? When *Iacob* had passed
 two Apprentiships for *Rachel*, under a sowe Uncle and
 churlish Master, wherein he had been pinched with cold,
 and parched with heat, *They seemed to him but a few days,* Gen. 29. 10.
for the love he bare unto her. And when *Jonathan* had
 stripped himself of the robe that was upon him, and gave it to 1Sam. 18.3.
 David, and his garments, even to his sword, and to his
 bow, and to his girdle, we read not of any repinings after-
 ward; and the reason was, because *he loved him*, as his
 own soul. Christs friends look upon him as deserving over
 and over againe, infinitely more then they shall ever be
 able to requite, and therefore are troubled that Christ
 hath had so little service, never repenting that he hath re-
 ceived so much. They know that God giveth liberally James 1. 5.
 and upbraiderth not. Worthy Doctor *Sibs* was wont to
 say, Supposing a possibility of sorrow in heaven, this
 would

would be the grief of the Saints there, that they have done so little for Christ upon earth, from whom they have received so much.

11. Love maketh couragious for Christ. Every one knoweth that St. Paul was Christs cordial friend, which he expressed by his magnanimity. *I am ready not to be bound only, but to die at Ierusalem for the Name of the Lord Iesus, for whom I have suffered the losse of all.* Much was lost already, and life it self was now at stake, Let all go (saith Love) for Christ.

Acts 21. 13.

Phil. 3.

Discipulus plus amat Christum quam timet gehennam, Bern.

Amanti nihil impossibile, nihil difficile. Aug.

Cant. 8. 6. 7.

John 20. 15.

Love looketh upon nothing as impossible, or as too difficult to be undertaken. The fearful Hen will flie fiercely at the devouring Creatures which would devour her chickens; and the timorous sheep will turn head upon a mastiff dog, to secure her beloved Limb. *Love is strong as death, many Waters cannot quench love, neither can the floods drown it.* Mary, whose bosome was full of burning love to Christ, is a rare example of that metall and fortitude which love breedeth in Christs friends. She seeking Christs dead body and meeting with the Gardener (as she imagined) she speaketh thus: *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* Neither the ghastly looks of a dead body could affright, nor the weight of it discourage her resolutions to bear it away. Though she was not able (good soul) by her own strength to carry such a burden, yet her love made her confident that she could do it, and therefore was resolved to undertake it.

Cant. 1. 3.

Phil. 1. 20.

John 6. 26.

12. All these forementioned, actings and adventures of love in Christs friends, do arise, neither only nor principally from self-advantages received from him, but from his excellencies, and respect to his honour. *Because of the savour of thy good ointments, thy Name is an ointment poured forth, therefore do the Virgins love thee.* And in this, Saint Paul centered as the last end of his love, that Iesus Christ might be magnified in him, whether by life or death; Whereas when Christ is looked after rather for loaves then for his divine loveliness, it's rather to be judged a truck-

trucking with him, then a loving of him. When men seek only to serve their turn of Christ, as it were by merchandizing, they may be called friends to themselves, but will never be reputed faithful friends unto him. This discovery lies inward and close in our bosoms; in which regard, the more cautiousnesse is needful, that we may not be deceived.

*Est mercatura
non amicitia, A-
mor amicitie
non acquiescit
in aliqua ex-
trinseca adepti-
one, sed quærit
amatum. Aquin.*

Lastly, and for our help in the former, I adde this (as the conclusion of this search. upon which I have held you so long) That sincere friendship unto Christ, will raise rejoycings in our hearts upon his advancement, though this may seem to tend to our personal detriment. Here the words of Christ to his drooping Disciples, fearing that them'selves should be damnified by his departure from them, are very considerable; *If you loved me, you would rejoyce because I said, I go unto the Father.* John the Baptist is a rare instance to evidence this character of true friendship: for he being told that Christ was likely to carry away credit from him, returned this answer, *He that bath the Bride is the bridegroom; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegrooms voice: This my joy therefore is fulfilled. He must increase, but I must decrease.* And the Apostle Paul was another example of this ingenuous love. *Some (saith he) preach Christ of envy and strife, supposing to adde affliction unto my bonds: Notwithstanding Christ is preached: and I therein do rejoyce, and will rejoyce.* Make application hereof, and ask your selves this question, whether you can be content that Christ should be set upon your shoulders, and that your credit should be cropt, rather then it should hinder his shine and prospect? can you lay your selves down in the dust, that the crown may be set upon Christs head? can you willingly be little or nothing in the account of the world, that Christ may be all in all among the children of men? By sincere answers returned upon serious considerations of all these foregoing particulars, you may be able to give a right judgement of your own estate, whether you be in deed and in truth friends to Jesus Christ.

John 14. 28.

Joh. 3. 29. 30.

Phil. 5. 16, 18.

The

Use 3.

The Use of Exhortation followeth : wherein I am to bespeak your love unto Jesus Christ. And O that I knew what Arguments to use, that I might prevaile with you to become friends unto Christ. Might not the remembrance of the forementioned Reasons wherefore beleevers love him, being faithfully pressed upon your spirits, be hopefully operative for this end ? Take into your consideration 1. His incomparable beauties. 2. His famous exploits. 3. Your former rich receipts. 4. Your future expectations from him : and hereupon command your soules to give in their answer, whether it be not reasonable that you should love Christ. But forbearing the enlargement of those heads, I will deal with you upon principles of self-love, to love the Lord Jesus. So many and so precious are the priviledges belonging unto them who are thus affected, that *David* knew not how to desire more at the hand of

Psal. 119. 132.

God. *Look thou upon me and be merciful unto me, as thou usest to do unto those that love thy name.*

Shall I mention (and do little more then mention) some particulars ?

Prov. 8. 17.

1. Thus you shall work your selves into Christs bosom, (which will be no small advantage) *I love them that love me*, said our Lord long since. It is reported that *Vespasian*

Item Vespasiano
adamaro.

commanded a large recompence to be given unto a woman that fell in love with him, and ordered that it should be recorded, that such a summe of money was given upon that account. More beautiful wil Christ be unto his friends.

Prov. 8. 21.

That I may cause those that love me to inherit substance, and I will fill their Treasures : Riches, substantial riches, substantial riches making treasures : and all this by the right of inheritance, shall be the reward of them who love Christ.

Joh. 14. 21, 23.

2. Hereupon you may confidently expect familiar fellowship with Christ and his Father, which is the Christians Heaven upon Earth, *If any man love me, my Father will love him, and I will love him, and manifest myself to him, and we will come unto him, and make our abode with him.*

3. Hence issueth assurance, that all events and exercises shall

shall prove, spiritually advantageous. *Also we know that* Rom. 8.28. *all things work together for good unto them who love God. Every winde will undoubtedly bring in their profit, and their gain shall come in at every doore.*

4. And the Crown of glory is promised to them who love the Lord. James 1.12.

Now if you shall demand, How may we kindle the fire of love in our breasts towards Christ? I answer,

1. By informing your selves from the Scripture concerning Christ his worthinesse, both in his person, relations, and severall Administrations as Mediatour betwixt God and man. As this is his own advice, *Search the Scriptures, for they testifie of me:* John 5.39. So by the manifestations of him, friendly affections are kindled towards him. Witnesse the experience of such who during their ignorance of Christ were so farre from loving him, that they accounted the love of others groundlesse, yet understanding his unparallel'd beauties, fell in love with him. This is open and apparent by comparing *Cant. 5.9.* with *ver. 10.* to the end, and with *Chap. 6. 1.* The words being many, I refer you to the reading of them. *The rich hath many friends* (saith Solomon) And are not all the riches of earth and heaven in Christs possession and at his disposing?

2. By presenting often unto your view by meditation all things amiable in Christ. *While I mused* (saith the Psalmist) *the fire burned.* Looking causeth loving, *The eye affecteth the heart:* By blowing a spark becomes a flame. As *Abrahams* servant brought forth *Jewels of silver,* and *Jewels of gold* to win *Rebecca* her heart towards *Isaac;* So should we spread before our souls frequently those things which are enjoyed in Christ, that our hearts may be enamoured with him. Ponder upon his own expressions, *I love them that love me, and those that seek me early shall finde me. Riches and honour are with me: yea, durable riches and Righteousnesse. My fruit is better then Gold, yea then fine Gold, and my revenues then choice Silver.* Dwell upon these

and the like considerations, and the Lord blesse them to the end for which propounded, that your souls may flame forth loves upon the Lord Jesus.

Branch 2.

The second Branch of the Doctrine followeth; viz. *That Christ is a loving friend unto all true Christians.*

John 15 15.

Howsoever he here calleth *Lazarus* his special friend, and the Apostles were so accounted in some way of peculiarity, *Henceforth I call you not servants, but I have called you friends.* Yet this compellation, and this amiable relation belongeth unto all faithful Christians likewise. He

Joh. 13.1.

loved all his own in the world; which is plaine also, by that gracious invitation, *Eat O friends, and drink O Beloved*, wherein he intendeth to take in all living Christians.

Cant. 5.1.

Now if the reason be demanded, Wherefore Christ is so good a friend unto believing Christians? I answer,

Reason 1.

Gal. 3.16.

1. Because they are peculiarly his own upon Covenant compact betwixt the Father and himself. The Covenant was primarily betwixt God and Christ, whereupon they were committed to his trust for the praise of glorious grace. And *He therefore loved them because his own.* This our Lord himself doth more then intimate in his most heavenly prayer, wherein expressing his respect to his Fathers honour, together with abundant love towards the Elect, he doth very

Joh. 13.1.

Joh. 17.2,4,6,
7,8,9,11,12,24

often touch upon them *as given unto him* by the Father. And upon this account it was that he thus speaketh of the communion which he had with his Father before the foundations of the world were laid. *I was by him as one brought up with him, and I was daily his delight, rejoicing alwayes before him. Rejoicing in the habitable parts of his earth, and my delights were with the sons of men.*

Pro. 8.30,31.

Reason 2.

Titus 2. 14.

Because of the dear deliberate purchase which he made of them, that they might be brought in to friendly fellowship with him. It is commonly said, that the mother loveth those children most which cost her the most paine when she brought them into the world. The Prophet calleth the *fruit of the womb*, *Beloved*. And that is very considerable to this purpose which the Evangelical Prophet

Hos. 9.16.

Prophet foretold of Christ, *He shall see of the travel of his soul, and shall be satisfied.* We are Christs by redemption, *1 Cor. 6. 19, 20* and in this regard also we are his beloved friends, and highly esteemed by him above others, as the Prophet witnesseth, *Since thou wast precious in my sight, I loved thee,* *Isa. 43. 4.*

&c.

3. Because of their spiritual troth-pledge unto Christ. *Reason 3.* The Apostle speaketh of espousing the believing Corinthians unto him as their husband. And as this is done in loving kindness and mercy, so because of this relation, Christ is propounded as an example of great love. *Husbands, love your wives, even as Christ loved his Church, and gave himselfe for it.* *2 Cor. 11. 2. Hosea 2. 19. Eph. 5. 25.*

4. Because they are incorporated into Christ as members of his body mystical. *As the body is one, and hath many members, so also is Christ.* And upon this ground likewise is Christs love to his people inferred, *No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord his Church: For we are members of his body, of his flesh, and of his bone.* *1 Cor. 12. 12. Eph. 5. 29 30.*

5. Because all the revenues (as it were) of Christs honour and reputation on earth, are raised from among believing Christians: for praise waiteth for him in Zion: and this is the seed which shall serve him. As before his incarnation they are called Gods peculiar treasure, and his jewels; so since his Ascension the Apostle Paul stileth them the Glory of Christ. And in this regard a principle of divine self-love doth incline the Lord Christ to be a friend unto believers. *Reason 5.* *Psal. 65. 1. Psal. 22. 30. Exod. 19. 5. Mal. 3. 17. 2 Cor. 8. 23.*

For the illustration of this truth, know, that this love of Christ is fourfold; viz. 1. Of his eternal purpose. 2. Of Benevolence. 3. Of Complacency, 4. Of Compassion.

1. There is a love of divine good pleasure appertaining unto Gods people: In this sense God saith, *Jacob have I loved:* and in the pursuic hereof the Lord in due time converteth them unto himselfe; *I have loved thee with an everlasting* *Amor beneplaciti.* *Rom. 9. 13. Jer. 31. 3.*

lasting love, therefore with loving kindnesse have I drawn thee.

Amor benevolentie.

Gal 2.20.

1 Cor. 3.21.

2 Cor. 4.15.

1 Chron. 20.7.

Amor Amicitie.

Pl. 45.9, 11, 13.

Ezek. 16.9, 10,
11, 12, 13 14

Tit. 3.3. *sub-
toi.*

2. The Lord loveth them with the love of benevolence, communicating to them, together with himself and his loves, his All, for their comfort: *Who loved me* (saith Saint Paul) *and gave himself for me. All are yours; and all things are for your sakes,* saith the same Apostle. Christ himself being the heir of all things, both in heaven and earth, the fountaine both of grace and comfort, brings along with himself all needful accommodations, terrestrial, celestial, whether they concern this life, or that which is to come. How liberal was Gods love to Abraham his friend, giving all Canaan to him and his seed after him!

3. The Lord embraceth them with a love of delight and complacency, he himself having made them lovely by putting upon them his own robes and ornaments, both by justifying and sanctifying grace. This is taught by sundry expressions in that Song of Loves. *The Kings Daughter is all glorious within, her cloathing is of wrought Gold. Upon thy right hand did stand the Queen in Gold of Ophir: so shall the King greatly desire thy beauty.* And to the same purpose doth the Prophet Ezekiel metaphorically hold for this truth, *I washed thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with oile: I clothed thee also with brodered work, I girded thee about with fine linnen, and covered thee with silk, I decked thee also with Ornaments, and I put bracelets upon thy hand, and a chaine on thy neck: And I put a Jewel on thy fore head, and ear-rings in thy ears, and a beautiful crown on thy head. Thus wast thou decked with Gold and Silver, and thy raiment was of fine linnen and silk, and brodered work, and thou wast exceeding beautiful; and thy renown went forth among the Heathen for thy beauty, for it was perfect through my comelinesse put upon thee,* saith the Lord God. Therefore though the Elect themselves are rather loathsome then delightful in their unregenerate estate, yet being covered with Christ his righteousness, and adorned with the graces.

ces of his holy Spirit, they are friends in whom he taketh much delight. Hereupon the Church is called *Hephzibah*, *for the Lord delighteth in her.* Isa. 62. 4.

4. Christ expresseth towards them the love of compassion, sympathizing with them in all their sorrows and sufferings: in all *their affliction he was afflicted.* As in reference to his friend *Lazarus*, being brought to the place where he was buried, *Jesus wept.* And hence the Jewes inferred this conclusion, *behold how he loved him!* *Amor misericordie.* Iia. 63. 9. Joh. 11. 35, 36.

This makes much for the comfort of all truly gracious Christians, seeing the Lord Jesus is their friend. God intending to give *David* a cordial upon the death of his childe, bestoweth upon him *Solomon*, with this assurance that he loved him, whereupon he was called *Jedihab*; And for the chearing of *Daniels* heart, he was told once and againe, that *he was greatly beloved by the Lord.* Now this refreshing reacheth all Gospel-Christians universally. Use 1. 2 Sam. 12. 24, 25. Dan. 3. 23. & 10. 11, 19.

In the serving out of this cordial, I will briefly endeavour to lay before you

1. The Characters of Christs beloved friends.
2. The comforts hence deducible for their relief.

First, for these signes of Christs beloved friends, I refer you to the review and application of the particulars in the former branch of the Doctrine, for the discovery of such who are his loving friends. For this is most certaine, that Christ *lovethe all those who love him.* And I adde these two further evidences of them who are beloved of Christ. Prov. 8. 17.

1. Those who are beloved of the Lord are called to be *Saints.* Rom. 1. 7. Two things are considerable in the quotation, viz.

That these *Saints* are not so titularly onely (because so reputed and nominated among men;) but *Saints* in reality and practice, being persons whose hearts are separated from common pollutions, raised above creature contents, to minde the matters of God in good earnest: in which respect they are called *his Saints* devoted unto him peculiarly. Psal 56. 5.

And

Isa. 65. 2, 3.

And this calling is not alone external (for thousands who continue haters of God, are called upon, to lay down their arms of *rebellion*, and to submit unto the government of Christ) but it is a calling internal and efficacious, conquering the soul to come in unto Christ, leaving all in resolution, affection, and endeavour for him. Therefore in the application of this, note, the *Quere* should be, which way the strongest stream of minde and will do run? whether sin-ward, world-ward, or God-ward? and what is the greatest designe, driven on by project and practice, whether to satisfie lusts, and to grow great in the world, or to conform unto laws divine, and to advance Christs glory.

1 Tim. 6. 2.

2. The Apostle *Paul* conjoyneth *faithful and beloved*. Persons beloved by the Lord, are faithful to the Lord. And this fidelity doth evidence it selfe by two things especially.

Hos. 11. 12. with chap. 5. 11.

1. By cleaving inseparably unto the guidance of God, when others are swayed by the multitude, swimming down the tide of times. In this regard in times of general Apostacy, *Isaiah* is said to continue *faithful with the Saints*, holding close to his will in holy worship, when *Ephraim* followed mens traditions and commandments.

2. By intending Gods glory more then personal advantage in course of life and conversation.

Tit. 2. 10.

And in this respect the Apostle speaking of the servants duty, doth place *purloining*, in opposition to *good fidelity*; that servant who purleth his Masters gaine, he is not faithful. If these things were brought home by an impartial application, how many would be found in these times not befriended by Christ, though they would be cryed up as his chiefest favourites among men?

Secondly, the comforts which belong unto such whom Christ affecteth as his friends, may be considered under two heads, *viz.*

1. The quality
 2. The efficiency
- } of his love towards them.

First, his love themward, for quality is,

Jer. 12. 7.

1. Most cordial. They are *the dearly beloved of his soul*.

It is not lip-love, love from the teeth outward, but love from the heart-root.

2. Most large : *it passeth knowledge, it exceedeth all dimensions. Whereas never greater love was expressed, then that a man should die for his friend. Christ commendeth his love as much more, because he died for sinners, and for enemies.* Eph. 3. 19. oh. 15. 13. Rom. 5. 6. 7, 8

3. Most refreshing. This love is not only *sweeter then wine, but also better then life, yea better then lives, as the Original imports. All the comforts of life natural and civil, all the comforts of the several ages and conditions of life are not comparable to this love.* Cant. 1. 3. Psal. 63. 3.

4. Most constant; whom he *loveth once, he loveth to the end.* This Christ did cast in to cheer his Disciples, being to depart from them. No opposition, losse, or change whatsoever, can possibly separate beloved Christians from this love, which the Apostle mentioneth as a matter of high joy and holy triumph. Whereas Solomon telleth us, that *a friend loveth at all times, and that there is a friend that sticketh closer then a brother; this may most truly be applied unto our loving friend Christ Jesus. This the Text suggesteth; for Christ did not only love Lazarus while he lived, but called him friend, even now when he was dead, Our friend Lazarus sleepeth.* Joh. 1. 31. Rom. 8. 55. Prov. 17. 17. & 18. 24.

Secondly, the efficiency of his love is admirably comfortable, to all such who enjoy it. For first, it worketh their deliverance from whatsoever may be grievous and dangerous. *He loved us, and washed us from our sins in his blood.* And hence follows deliverance from the curse of the Law, and from the wrath to come. Rev. 1. 5. Gal. 3. 13. 1 Thef. 1. 10.

Secondly, it procureth whatsoever may be joyous unto a spiritual heart.

1. He hath made us (upon this account) *Kings and Priests unto God and his Father.* Rev. 1. 6.

2. He feedeth the soul plentifully by the dainties of sacred Ordinances; *Eat O my friends, and drink, yea drink abundantly, O my beloved.* Cant. 5. 1.

3. This his love running through all providences, maketh

keth blessings the more sweet, and supporteth the sinking soule under crosses. As *Hezekiah's* recovery was the more pleasant, because *God in love to his soul* wrought it: so the Apostle puts this as a prop under a fainting afflicted Christian, that the Lord correcteth with paternal love.

4. And his love will prepare his beloved for glory. Christ loved the Church that *he might sanctifie it, with the washing of water by the word, that he might present it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing, but that it might be holy and without blemish.* If unto all these (which I mentioned without enlargement) we add the complacency which he taketh in all communications of his love, it will be a great addition to their joy. *The Lord will rejoyce over thee, he will rest in his love, he will joy over thee with singing.* God seemeth to take such content in his loving transactions them-ward, as though he desired nothing more.

Let the friends of Jesus Christ feed and feast themselves with these expressions and provisions of his love.

How should the remembrance of such rare refreshings belonging to them, who are the beloved friends of Christ, quicken endeavours in all sorts to gain a share in his friendship. To enforce this exhortation, I will cast these few thoughts into your mindes.

1. Whereas *Solomon* telleth us (What every dayes experience also speaketh) that *many seek the Rulers favour; Jesus Christ is the King of kings, and the Lord of lords, the only potentate unto whom all authority in heaven and earth is committed, by whom Kings reigne, Princes rule, and all the Judges of the earth.*

2. That it will be an high honour to be called Gods friend. In holy story *Hushai* and *Zabud* have this title of respect put upon them, that they were the *kings friends*. And it will be for the everlasting credit of father *Abraham*, that he is recorded in sacred pages, *to be the friend of God.*

3. That Christ is and ever will be in favour with God, to make

Isa. 38. 17.
Heb. 12. 5, 6.

Eph. 5. 26.

Zeph. 3. 17.

Use 2.

Prov. 10. 6.
& 29. 26.
1 Tim. 6. 15.
Mat. 28. 18.
Prov. 8. 15, 16.

2 Sam. 15. 27.
1 Kings 4. 5.

Isa. 41. 8.

make and to maintaine our peace with his Majesty, though we frequently, and fearfully do provoke him every day. *The inhabitants of Tyre and Sidon made Blastus the Kings chamberlaine their friend, when Herod was highly displeased with them, because their countrey was nourished by the Kings countrey.* And is not our dependance more upon God? And do not we hourly give the Almighty great occasion to reject us, yea to take up arms against us? And is there any one, either on earth or in heaven, that can assuage Gods anger, and procure his favour, besides Jesus Christ? Therefore should meanes be used to make him our friend. Acts 12. 20.

4. The people of God conceiving hope that Christ regardeth us, they will be encouraged with the more affectionate confidence to pray for us in the times of our need. As the sisters of *Lazarus* making addresse unto him in the behalf of their dear brother, pleaded this, *Lord, he whom thou lovest, is sick.* Joh. 11. 3.

5. Hereby we shall be heartned with the more hope to apply our selves unto God by prayer for our selves. Our Saviour suggesteth this in the parable of the man, who goeth at mid-night to his friend to borrow bread; he applieth it to incourage prayer. Luk. 11. 5, 6, 9.

6. Because all our creature-friends may either fall off by unfaithfulnesse, or forsake us by death or be forced from us other wayes. This the doleful complaints of sundry dear unto the Lord recorded in Scripture, do declare: *My lovers and my friends stand aloof from my sore, and my kinsmen stand aloof off, Lover and friend thou hast put far from me, and my acquaintance into darknesse.* Upon this consideration, the humane prudence of the unjust Steward is commended, in projecting to provide friends against the time of need. How far our experience at this day speaketh our losse of creature-friends, viz. of some by death, and of others by an unfaithful deserting, I forbear to speak: But I do upon this consideration move your care to gaine the friendship of Christ, who will love and live for ever; Now if these arguments shall force resolutions Psal. 38. 11.
and 88. 18.
1 King. 16. 11.
Luke 16.

tions in your bosoms to seek Christs love, and thereupon means to attain it, shall be enquired after; I give these short directions.

Jam. 2. 23.

1. Accept of God, and of Gospel-righteousnesse with him, by a self-outing, and a Christ-prizing faith. *The Scripture saith, Abraham beleevved God, and it was imputed unto him for righteousnesse, and he was called the friend of God.*

Prov. 8. 17.

2. Upon the serious consideration of his worthiness, and hopeful expectations of happinesse by him; labour to endear Christ unto your hearts. Although our love to him doth not merit his love, yet it will clearly make manifestation thereof unto our souls. *I love them (saith he) who love me.*

Joh. 14. 21.

Use 3.

3. And (as an expreffion of your love) submit obediently unto his government, studiously conforming unto all his commands. This is his own promise which he will perform infallibly. *He that hath my Commandments and keepeth them, he it is that loveth me, and I will love him.*

Rom. 16.

The third Use is to be directed unto them whom Christ embraceth as friends with love, and they are to be perswaded unto real gratitude for his love. The Disciple whom Christ loved, having touched upon his incomparable love, addeth this doxology: *To him be glory and dominion for ever, and ever, Amen.* From whence might be noted,

1. That the glory to be returned unto Christ for his love should not be verbal onely, but real also, expressed by subjection unto his dominion.

2. That this obediential gratitude should not be confined to term of time; but extended unto eternity, *for ever and ever.*

3. And all Christians should heartily give in their assent and attestation hereto by annexing their *Amen.*

In the amplification of this perswasion, I might call you back to the review both of the proof of this doctrine, and of the qualities and efficiency of his love, spoken unto, in the first Use: But that I may not tautologize by telling the same things again, I wish you to meditate upon these particulars which will yet further commend Christs love, and

and may call you forth in thankfulness for it.

1. His love was primary to us, and ours secondary, succeeding it, as the effect and consequence thereof, *we loved him, because he loved us first.* If he had not fired our hearts with the flames of his love, we should never have bestowed one spark of spiritual affection upon him. *I Joh 4. 19.*

2. His love was free; when there was much loathsomeness, and no loveliness at all in us. *When thou wast cast out in the open field, to the loathing of thy person in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy blood, when thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold thy time was the time of love.* *Ezek. 16. 5, 6. 7, 8.*

3. His love worketh him unto a familiar conversing with them, which himself expresseth by feasting with them, *He brought me into the banqueting house, and his banner over me was love; I will sup with them, and they shall sup with me:* *Cant. 1. 4.* and by acquainting them with himself, *I will manifest myself unto them:* as also by revealing his secrets, *I have called you friends: for all things that I have heard of my Father, I have made known unto you.* *Joh. 15. 15.* As also by conjugal embracings: *His left hand is under my head, and his right hand doth embrace me.* *Cant. 2. 6.*

Now if Christs beloved friends, thankfully disposed towards him for his love, shall demand how their gratitude should be really discovered? I answer in the words of Solomon; *A man that hath friends, must shew himselfe friendly:* *Prov. 18. 24.* which is done,

1. By a cautious declining of whatsoever may be offensive unto him; as the returning of evil for good is very sinful, and a practise prejudicial to our selves, so is it taken very unkindly by the Lord. Thus David complaineth of Achitophel, (and as some conceive, Christ of Judas) *My friend that did eat of my bread, hath lifted up his heel against me.* *Psal 41. 9.* As Caesar was most afflicted with the wound received from his own sons hands. And thou my son too! *ὁ οὖ τῆς ψυχῆς.*

Therefore upon remembrance of Christs kindnesse learn to beat back temptations as Joseph did. *How then*

Gen. 39 9.

shall I do this wickednesse, and sin against the Lord

Exod. 21. 5, 6.

Ruth 1. 16.

2 Sam. 16. 17.

Mat. 26. 75.

1 Joh 4. 11.
and 3. 16.

2. By an inseparable adherence unto Christ in dayes of deepest difficulty and danger. The servant engaged to his Master by his favours, is willing to have his eare bored; that he may dwell with him for ever. Ruth upon the receipt of lesse love a great deal from Naomi her mother in law, taketh up this resolution, *Nothing shall part thee and me but death.* God forbid that ever we by our Apostacy should give Christ occasion to speak by way of reproach to us as Absalon did to Hushai (deserting David, as he apprehended) *Is this thy kindnesse to thy friend? Why wentest not thou with thy friend?* So be you sure that this one circumstance will gripe your hearts with great grief for your backslidings. As Peter in this regard wept bitterly, because he had denied, and deserted Christ, so good a Master, so well deserving a friend.

3. By unfained love unto all them, who are the beloved friends of Christ. This is the inference of Saint John, from this consideration under discourse, that therefore we ought to love one another, and we ought to lay down our lives for the brethren. But of this more in the doctrine following.

Doct. 2.

That all Christs friends are mutually loving friends unto one another. As Christ here saith not, my friend, but our friend Lazarus, thereby intending to declare the friendship which was betwixt Lazarus and his Disciples, as betwixt himself and Lazarus.

In the proof of this doctrine, I will point at two particulars (which I conceive this instance underhand may hint.)

Eph. 1. 15.

Philem. 5.

Joh. 13 35.

1. That there is friendlinesse and love amongst all good Christians. In this respect the Apostle Paul in his Epistle to the Ephesians, joyneth their faith in Christ, and their love to all Saints. And in his Epistle to Philemon, he connexeth his love to Christ, and his love to all Saints. Yea, our Saviour maketh this the livery whereby his servants may be distinguished from others. *By this shall all*

all men know that ye are my Disciples, if ye have love one to another.

2. That there is a peculiarity of friendly respect in Christians unto Christs Ministers, as here in *Lazarus* towards Christ his Apostles. This is observable in the Letter sent from Jerusalem to *Antioch*, wherein their expression of special love is recorded; viz. *Our beloved Barnabas* Acts 15. 25. and *Paul*.

But I will not deal with the Doctrine in both these branches distinctly. The handling of it more generally (for brevity sake) shall be alone undertaken.

And the Reasons of the point are foure.

1. Because of their relation both unto Christ and amongst themselves. They stand related unto Christ as his subjects, servants, children, Spouse, Members, (which, all will acknowledge, and therefore needeth no proof.) And hence issueth love. As *David* was ready to shew kindnesse to the house of *Saul* for *Jonathans* sake. Reason 1.

2 Sam. 9. 1.

And among themielves they are related many wayes most nearly. They are brethren, and the brotherhood is to be loved. And they are fellow-members, and therefore to have mutual respect one to another. Pailemon 16. 1 Pet. 3. 8. and 2. 17. 1 Cor. 12. 25.

2. Because of Christ his expresse command, which is repeated, and strengthened with his own example. This command we have from him, that he who loveth God, loveth his brother also. A new Commandment I give unto you, That ye love one another, as I have loved you, that ye love one another. And again, This is my Commandment, That ye love one another, as I have loved you. Reason 2.

1 Joh. 4. 21.

John 13. 34.

and 15. 12.

3. Because of the image of God engraven upon them, expressed by their holy conversation. Reason 3.

1 Joh. 5. 3.

The Apostle *John* asserts this, That every one who loveth him that begat, loveth him also that is begotten of him. Because the childe is the picture (as it were) of his father, therefore beloved for his fathers sake.

I here forbear to discover how Believers begotten again by Christ (as the everlasting Father) do bear his image; 1 Pet. 1. 3. Isa. 9. 6. but 1 Cor. 15. 49.

but this I propound as the reason of Christians mutual love.

2 Cor. 7. 15.

As the inward affection of Titus was more abundant towards the Corinthians whilst he remembered their obedience; And as it's reported of Beucer and Calvin, that they loved all them in whom they could espy *aliquid Christi*, any thing of Christ: So doubtlesse it is with all others who are friends unto Christ.

Reas. 4.

Col. 1. 8.

Because of the habitation and operation of Gods Spirit in their hearts. The Apostle Paul calleth this love, *love in the Spirit*. And the Apostle Saint John discoursing of this Christian affection, and consequently of Gods dwelling in us (being thereby evidenced) giveth in this as the confirmation of both, *Because he hath given us of his Spirit*.

1 Joh. 4. 12, 13.

This I place as the last Argument, because it is the true reason which maketh all the former concluding: For neither spiritual relation, nor divine injunction, nor Christs image upon the Christians soul, could have any commanding influence to draw forth this holy love amongst Believers, if God did not co-operate by the power of the holy Ghost.

Thus from the confirmation I proceed to the Application of the Doctrine; which I shall make in four Uses; viz. 1. *Conviction*. 2. *Examination*. 3. *Comfort*. 4. *Exhortation*.

Use 3.

Hence two sorts of persons are cashier'd, as people who are strangers to friendly fellowship with Jesus Christ.

Psal. 83. 4.

First, Such who are rather enemies, then friends unto the people of God, as their own consciences witnesse to themselves, and their practices proclaim to the world, this being their design and endeavour (if they could effect it) to ruinate them in their comforts and lives altogether; *They have said* (in their desires, though not with their lips) *Come let us cut them off from being a Nation, that the name of Israel may be no more in remembrance*. Whatsoever shew of love unto Christ these persons make among men, doubt-

doubtlesse they are adversaries to him, as sundry passages, surrounding the last quotation do clearly express. *Keep not thou silence O God, hold not thy peace, and be not still O God.* Psal. 83. 1, 2, 5. *Let thine enemies make a tumult, and they that hate thee, have lift up the head, they are confederate against thee.* As 2 Sam. 3. 17. *Joab took Abner aside to speak peaceably, but smote him under the fifth rib that he died;* So these, though they smile upon Christs face with a salute, yet they stab his body; or (as one wittily expresth it) they kisse the mouth and tread upon the toes. Such unfriendliness to godly Christians,

1. Argueth an unregenerate estate. *The upright in his way is an abomination to the wicked.* And he that loveth not those who are like God, is one of the children of the Devil. Prov. 29. 27. 1 Joh. 3. 10.

2. And is not consistent with meetnesse to be made partakers of the inheritance of Saints in light. For it is not a heaven, but a hell rather to be confined to the company of such as are hated. *He that loveth not his brother abideth in death, &c.* Col. 1. 11. 1 Joh. 3. 14, 15.

As this doctrine falls thus heavy upon all those who are enemies, rather then friends unto ordinary Christians: so upon such especially who are professed adversaries to the Ministers of Christ. You know how the holy Ghost doth stigmatize *Abab*, who hated *Michaiah*, that he was a man who sold himself to do wickedness; whereas unto true Gospel-Beleevers the very feet of them are beautiful who bring the glad tidings of peace. 1 Kings 21. Rom. 10. 15.

Secondly, those much more are by this doctrine set aside as no friends to Christ, who are Boutefeuiz and Incendiaries, seeking to kindle coals of contentions, and to increase the flames of discontent and animosities among the people of God. This practice proveth them to be Factors for the Devil, and exposeth them to the wrath of God. It was an evil spirit that made division betwixt *Abimelech* and the men of *Shechem*. The Devil is pictured with a cloven foot, Judg. 9. 27. to signifie that it's his work to cause and continue divisions in the world; And those who sow those seeds of discord are reckoned by *Salomon* among them whom the Lord hateth, Prov. 6. 16, 19. and

and who are an abomination unto him.

Use 2.

From this open Conviction I proceed unto Examination, because there are many who upon trial will not be found real friends unto Gods people, though they be not such notorious opposites as were described in the former Use.

Therefore take those discoveries of them who are right in their loves to real Christians.

Mark. 6. 20.

First, from the *object* of love, viz. *Sanctifying grace*. There are many lovely qualifications in Gods faithful servants, which an ingenuous moral man may value; as *Herod* revered *John the Baptist*; but it's holiness which is the loadstone to draw the love of the regenerate Christian. Because *Saints*, therefore excellent in a gracious eye. And hence followeth *universality of Love* to all such, and the abounding of respect according to the increase of Grace.

Psal. 16. 2.

Eph. 1. 15.

2 Cor. 7. 15.

Secondly, from the *qualities* of his friendship: It is accompanied,

Psal. 15. 4.

Psal. 16. 2.

1. With an honourable estimation of them. The heirs of heaven *do honour such who fear the Lord*.

2. And with complacency, *All my delight* (saith David) *is in them*.

Thirdly, from the *Effects* of this love; viz.

2 Cor. 8. 8, 24.

1. Readiness to perform real offices for their comfort. Thus *S. Paul* proved the *sincerity of the Corinthians love*, by their contribution, for the relief of poore Saints.

Job 6. 14.

Psal. 35. 13, 14.

2. And compassionate sympathies when they are in trouble. *To him that is afflicted pity should be shewed from his friend*. By this *David* did demonstrate his real respects unto some who ill deserved them, *When they were sick, my cloathing was sackcloth, I behaved my self as though he had been my friend*.

These short hints I leave to your amplification and faithful application, that your selves may understand whether your love unto godly Christians be such as will evidence your regenerate estate.

Use 3.

The third Use is for the comfort of all them, who can in this grace of Christian love and friendship, approve their
fin-

sincerity unto God, not doubting but that Christ himselfe will give the like testimony unto them herein, as he did unto *Lazarus* in the Text. *Our friend.*

For 1. It is no small priviledge to partake in the love of all heavens favourites, and this love is mutual: Those who are cordial friends to Christians, are cordially beloved by Christians, which is a matter of *much joy* to them who will consider it, as in other regards, so because their *love draweth our prayers* unto God, as need requi- *Psal. 122. 6, 8.*
reth.

2. From hence they may infallibly conclude their regeneration by special grace. *Let us love one another,* (saith Saint *John*) *for love is of God, and every one that loveth* *1 Joh. 4. 7.*
is born of God. Whereas persons under the power of depraved nature, are *despisers of them who are good.* *Nosctur ex*
facin, &c. *2 Tim. 3. 3.*

3. And, as they may upon this evidence lay claime to the comforts of grace upon earth, so may they raise confidence of future glory in heaven. *We know that we* *1 Joh. 3. 14.*
have passed from death unto life, because we love the bre-
thren.

The last Use is exhortation, wherein two duties might be perswaded. *Use 4.*

First, to love Christians, because they are like unto Christ, and belonging unto him in the nearest relations. The holy Ghost is often and earnest in this perswasion, *1 Pet. 2. 17.*
Love the brotherhood, love as brethren: and above all things *and 3. 8.*
put on charity, which is the bond of perfectnesse. *Col. 3. 14.*

As helps herein, let these meditations be moulded believably upon your hearts. 1. That they are in regard of spiritual beauties, the loveliest people under the Sun, *Exceeding beautiful.* The Church is called *the fairest among* *Ezek. 16. 13.*
women. And this is not the judgement of persons subject *Cant. 6. 1. & 5.*
to mistakes, but even of Christ himself, which he gives in, again and again, both as a ground of his own love, and requiring attention unto his testimony. *Behold thou art* *Cant. 1. 15, 16.*
faire my beloved, behold thou art faire; behold thou art faire, *and 4. 7.*
yea pleasant. Thou art all faire my love, there is no spot in
thee.

2 Cor. 7. 15.

Therefore that you may beget love in your bosomes towards Saints, do not so much pore upon their blemishes as their beauties, look rather upon their vertue then their vices; as *Titus* by remembring the obedience, rather then the disobedience of the *Corinthians*, found his affections enlarged towards them.

Eph. 4. 3, 4, 5, 6

2. That the obligations of love which the Gospel hath laid upon you, are many, and commanding. Here I will only name (without enlargement) the particulars, whereby Saint *Paul* perswadeth the Christian *Ephesians*, to keep the unity of the spirit in the bond of peace. *There is one body, and one spirit, one baptisme, one God and Father of all, who is above all, and through all, and in you all.*

Phil. 1. 1.

3. That no persons whatsoever, have been, or are likely to be, so useful to your selves and to the publick, as these Saints and servants of the most high God. This argument *Paul* presseth upon *Philemon*, to move his affections towards converted *Onesimus*, because now (saith he) profitable to thee and me.

Isa. 58. 12.

Isa. 1. 9.

These are repairers of breaches, and restorers of paths to dwell in. And these are the remnant, which if God had not left, we should have been like unto *Sodom* and *Gomorrhah*.

I forbear to report how they bestead the publick,

Psal. 106. 13.

1. By their prayers. As if *Moses* had not stood up in the breach to turne away Gods Wrath, *Israel* had been destroyed.

Gen. 19. 22.

1 Sam. 18. 5.

2 And by their presence, As God told *Lot*, he could do nothing till he removed from *Sodom*. By this reason *Jonathan* speaketh to move *Saul's* bowels towards *David*, For he did put his life in his hand, and slew the *Philistine*, and the Lord wrought a great salvation for all *Israel*.

Secondly, I might from this doctrine deale with all sorts by perswasion to endeavour to become godly, that they may be admitted as friends into the bosomes of Gods people. Although I know that there are higher ends to be intended in undertaking the practice of piety, viz. Gods glory, and our own salvation; yet this consideration under hand would not be slighted, if these particulars (which I shall

I shall onely name) were well weighed.

1. That the love of Gods people towards us will produce their frequent and fervent addresses unto heaven for us according to our serviceable necessities. Phil. 1.4,6.

1. That their applications unto the Lord, are very prevalent in regard of their great favour with his Highnesse. Job 42, 8.

2. Their love will work them unto readinesse in any other kinde to serve us with their interests and abilities, counsels and communication of their experiences, as opportunity may be offered. Heb. 6.10.

3. And their expressions of loving respect may administer some relief unto the faint hopes of self-suspecting soules, because they are to be looked upon as best able (in regard of their principles and experiments) to judge of the spiritual conditions of other Christians.

I proceed to the third circumstance, considerable in the first part of the Text, viz. That Christ himself doth testifie the forementioned relation of friendship betwixt *Lazarus* and himself with his Disciples: *Our friend*.

That Jesus Christ knoweth and acknowledgeth them particularly, who are friends unto himself and his peculiar people. The Lord knoweth them that are his. This knowledge comprehends observation, approbation, and commemoration As he owned *Lazarus* here, his friend; So likewise he did his Disciples under the relation of brotherhood after his Resurrection, *Go tell my brethren.* And since his Ascension into glory, such is his respect unto all sanctified ones, *That he is not ashamed to call them brethren.* Doct. 3. 2 Tim. 1.14. Matth. 28.10. Heb. 10. 11.

If more clear Scripture-proof be demanded, let these two passages be observed.

1. That Christ knoweth who love him, while they are alive. This is manifest by *Peters* attestation, *Lord, thou knowest that I love thee.*

Joh. 21.15,16,

2. That the Lord remembreth after the death of his friends, that they were so during life. As dead *Lazarus* is thus spoken of, *Our friend*. And long after *Abrahams* decease, God speaking of *Israel*, thus expresseth himself, *The seed of Abraham my friend*.

Ma. 41. 8.

Reasons.

I shall only point at the Reasons whence this truth may be concluded.

1. God knoweth his friends, because himself maketh them so. And therefore because he understands his own actions, he cannot be ignorant in whose bosomes there are these friendly dispositions.

Psal. 33. 14, 15.

2. And God will acknowledge them, because he hath undertaken to recompence them. *He is not unrighteous to forget labours of love*.

Heb. 6. 10.

The Application followeth.

This consideration may be a cooling card unto two sorts of people.

Use 1.

1. To all them whose consciences bear witness, that they have no friendly frame of heart unto such godly ones, whose holy conversations discover them to be chosen and called out of the world. *If mens hearts condemn them, Gods is greater and knoweth all*. There will be many rejected at the last day, who have pretended much respect to Christ.

1 Joh. 3. 20.

Mar. 7. 22, 23.

Mark 3. 32.

Matth. 25. 32.

Jude 15.

2. To all those who are ashamed to own Christ in his cause, and his friends in their holy conversation: for all these our Lord observeth, and of them he will be *ashamed when he cometh in the glory of his Father with the holy Angels*. And I leave it to your consideration, how miserable their case will be at the last day, when Christ who knoweth all his friends and foes, shall separate the sheep and the goats, And shall come to execute judgment upon all, and to convince all that are ungodly amongst them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him; And of the individual un-

unfriendly neglects of his necessitous servants: these must depart with a curse from Christ, and go away into everlasting punishment. *Mat. 25. 41. 46.*

This truth administ'reth sweet comfort unto all them who are faithful friends unto the Lord Jesus Christ, and his real Relations. The testimony of their own consciences will in this case reflect refreshing; and this will be a great addition unto their comfort, that expressions of friendly respect both to God and his servants, are thus observed, and will be acknowledged. The Lord himself to encourage Israel in captivity, giveth them to understand that he will own them in that estate. No doubt it was good news to Cornelius, when he heard from heaven, *Thy Prayers and thine Alms are come for a memorial before God.* So the Psalmist cheareth himself by this consideration, *I have preached Righteousnesse in the great Congregation. Lo I have not refrained my lips, O Lord thou knowest it.* *Use 2.* *2 Cor. 1. 12.* *Jer. 24. 5.* *Acts 10. 4.* *Psal. 40. 9. 10.*

This consolation will be admirably sweet at two seasons.

First, When we may be injuriously suspected and censured for falsnesse and unfaithfulnesse, either to God, or to his people. How well was it for Mordecai (when himself with his Countrey-men, were decryd and condemned as enemies to the State) that his fidelity in a particular instance was recorded? And to bring this home to the knowledge that God taketh of his servants sincerity: Job being reproached as an hypocrite, hath recourse to this, *He knoweth the way that I take.* And Jeremiah being suspected to be one ill-affected towards the place where he lived, maketh this appeale to the Lord, *I have not desired the wofull day, thou knowest.* *Esther 2. 21.* *Job 23. 10.* *Jer. 17. 16.*

Secondly, At the day of Judgement, when God will measure out unto people according to their wayes.

The

The Prophet *Malachy* having mentioned both Gods hearing the good confessions of such who feare his Name in evil times, and the book of Remembrance
Mal. 3. 16, 17. recording all; he addeth, *And these shall be mine faith the Lord of Hosts, in the day when I make up my jewels, &c.* And this cordial is contained in Pauls Prayer for Onesiphorus, *The Lord give mercy to the house of Onesiphorus, for he refreshed me, and was*
2 Tim. I. 16, 17, *18.* *not ashamed of my chaine; But when he was at Rome, he sought me diligently, and found me. The Lord grant unto him, that he may finde mercy of the Lord in that day.*

But most comfortable is that full promise of Christ himselfe unto all such who are friendly unto him in his relations, recorded in *Matthew 25.* from *ver. 34.* to *ver. 40.* from whence these particulars are worthy consideration.

1. That he will at the last day remember all the individual offices of friendship to his members, and will mention much that themselves never minded.
Ver. 37. *And they shall say, when saw we thee an hungred, &c.*

2. That all acts of love and pittie towards his relations (even the least and lowest) shall be interpreted as a special kindnesse shewed unto himself, *In as much as you have done it to one of the least of these my brethren, you have done it unto me.*
Ver. 40.

3. And the recompence shall be exceeding great.
Verse 34. 46. *Then shall the King say, Come ye blessed of my Father, inherit the Kingdom prepared for you. And the Righteous shall go into eternal life.*

Use 3. I will conclude this Doctrine (and this first part of my Text) with a double short Exhortation.

First, to real friendlinesse both unto Christ, and to all those who peculiarly belong unto him. Suppose ye saw Christ sitting in a chaire of Majesty, and heard

heard him speaking thus in the audience of all the inhabitants on earth, Who is on my side? Let all my faithful friends gather themselves before me: In this case would not multitudes come in with professions and protestations of love? Now it is thus in truth: for our Lord looketh from heaven, and considereth exactly who are his friends, and who are not. Therefore bethink your selves what you will do. And if you be content to come in to Christ as faithful friends, then befriend (for his sake,) *those especially who are of his household*, for this will be observed and rewarded. *Therefore my beloved, be ye steadfast and unmovable, alwayes abounding in the work of the Lord, for as much as you know that your labour is not in vaine in the Lord.*

Gal. 6. 10.

1 Cor. 15. 58.

Secondly, to beware of all kinds of doubling and hypocritic both in the profession and practice of love, whether towards Christ or faithful Christians.

It is the admonition of the Apostle, *Let love be without dissimulation.* And the Doctrine is a strong Argument to back it, because of the notice which our Saviour taketh thereof. Christ himself by this consideration moveth sincerity in all services, whether of *piety towards God*, or *charity towards men*, because an eye from heaven doth espie whatsoever is done on earth with greatest secrecy.

Rom. 12. 9.

Mat. h. 6. 4, 6.

This motive will be the more prevalent, if we minde Christ, who as the Judge of all men, will *manifest and recompence* their services according to their nature and manner of performance.

Luke 12. 1, 2.

1 Cor. 5. 9, 10.

The second part of my Text followeth; in the handling whereof I shall be the shorter, because I have been so large in the former.

Lazarus sleepeth. In the division of the Text there were three things noted thence; which I shall speak unto.

unto.

unto very briefly, in three points of Doctrine.

Doct. 1.

1. *That such who are Christs, and his peoples friends, are subject to death.*

Verse 13.

Verse 14.

This word [*Sleepeth*] is by our Evangelist himself thus expounded, *Jesus spake of his death: and it is added, Jesus saith to them plainly, Lazarus is dead.*

Heb. 11. 13.

There is no need of Scripture quotations here, because experiences from age to age every where give in sufficient proof of this Truth. When the Apostle had particularized many Worthies as examples of faith and holinesse, he addeth these words, *All these died.*

Reasons.

Rom. 5. 12.

The reasons are not only,

1. Because of *Adams* sin transmitted, *Sin entereth into the world, and death by sin;*

Heb. 9. 27.

2. And by reason of Gods determination, with reference to his own glory, many wayes to be manifested in the consequence of death, *It is appointed unto men once to die, and after this the judgement,* (For upon these accounts the wicked who are Christs enemies do die also)

But there are peculiar Reasons wherefore Christs and the Churches friends do die.

Verse 15.

Ver. 4.

I will not here speak unto that which was extraordinary in this death of *Lazarus*; viz. *for the glory of God, that the Son of God might be glorified thereby, and for the sakes of them who should beleieve, upon the observation of Christs power in a miraculous raising him from the dead*)

I will only instance in those ends which God intends in a way more ordinary, with respect unto his people themselves.

Isa. 57. 1.

2 Chro. 34. 28.

1. Sometimes that they may be secured from common calamities coming upon the world. As men do house their cattel before the storme falleth; Thus God takes away the *righteous from the evil to come*, wherof the case of *Josiah* is a famous instance.

2. That

2. That they may rest from *their labours*, both of service Rev. 14. 13. and suffering, when their task and exercises are over; when their work is done, and the Lord hath sufficiently proved and purged them by variety of providences, both crosse and comfortable, in this world, then he calleth them off this stage, and causeth their departure hence.

3. That they might enjoy immediate communion with Christ in heaven, which is *farre better* then the best condition attainable in this life; and that their *spirits might* be made perfect in glory, before the day of the general Resurrection, when their souls and bodies shall be reunited. Phil. 1. 23. Heb. 12. 23.

There are many profitable Uses to be made of this Doctrine, which I shall only point at. Application.

Use 1. Therefore natural death is not the greatest evil, neither are those comforts whereof death doth deprive the best good; because it is absurd to imagine that the most godly shold undergo the heaviest evils, and be stript of the chiefest comforts. This inference is obvious, and might be usefully enlarged. But I must forbear.

Use 2. Therefore death is not alwayes to be looked upon, as a demonstration of Gods anger against them who die: neither is any sicknesse bringing death, to be judged a signe of divine wrath and severity. *Lazarus* Christs friend died, and it was said before, *He whom thou lovest, is sick.* This is alledged as the reason of the death of *Jeroboams* childe, because *there was some goodnesse in him.* *1 Kings 14. 13.* *Hezekiah* was sick unto death; and it's conjectured, that his disease was the Plague, both because of the swelling mentioned, and the medicine advised. *Let them take a lump of figs, and lay it for a plaster upon the boile;* And how sad *Jobs* condition was, I need not to relate, who yet (according to Gods own testimony) was a man of incomparable piety: *Satan smote Job with sore boiles, from the sole of the foot unto his crown.* *And he took him a posheard to scrape himselfe withall, and he late down among the ashes.* *Job 1. 8. & 2. 3. Job 2. 7, 8.* This I do rather note, 1. Because people are subject to censure severely those who undergo unusual

A^gs. 8. 4.

afflictions. *When the Barbarians saw the venomous beast hang on Pauls hand, they said among themselves, No doubt this man is a murderer, vengeance suffereth not him to live.*

Job 42. 7.

2. Because by this uncharitable censoriousnesse, men do expose themselves unto Gods displeasure. Hence it was, that the Lord thus spake unto *Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends, for you have not spoken of me the thing that is right.*

*Nubecula est,
& cito transi-
bit.*

2 Cor. 4. 16, 17.

Use 3. Therefore Gods people should the rather hold up with hope, comfort, and patience under all sorts of their sufferings here, because their death (which is certain) will put a period, an end unto all. Though the Sea be stormy, yet the voyage is short, we shall ere long come safe to shoare. *For this cause we faint not, though the outward man perish (suppose rotting and unsavoury, &c.) for this light affliction is but for a moment.*

Do you not remember how the holy Martyr comforted his fellow-sufferer, (*viz.*) that death would cure the one of his blindness, and the other of his lameness? And doubtlesse in this sense, it may be said safely, that death unto the godly is the best Physician, curing them perfectly of all diseases whatsoever. Therefore chear up, ye Saints of God, under all your grievances, upon the thought of death. Say to yourselves, as the good Martyr did, *But one stile or two more, and then I am at my journeys end.*

Eccles. 9. 10.

Use 4. Therefore Gods servants should be the more industrious in doing all the good which possibly they can, with speed, because they must die, and death will take them off their work. This is *Solomons* inference, *Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* How did our Saviour bestirre himself, *when he knew that his houre was come*? What a great deal of good work did he then dispatch in a short time? And it seemeth to be the reason, why *Paul at Troas* preached till midnight, because he was ready to depart on the morrow. The

Joh. 13. 1.

A^gs. 10. 7.

nearer

nearer unto the center, the swifter is the motion. Famous Doctor *Sibbs* would say, Could we suppose sorrow in heaven, this would be our sorrow there, that we did no more work for God, before we came thither to receive so great wages.

Use 5. Therefore we all should be perswaded, to improve our Christian friends, both Ministers and others, in all their gifts, graces and experiences, so much as may be, and that with speed, because they must die: Upon this ground the Prophet *Zachary* quickeneth obedience, *Thus saith the Lord of hosts, Turne ye now from your evil wayes, — Your fathers where are they? And the Prophets, do they live for ever?* Our Saviour is often in this exhortation, having foretold his own departure, *Yet a little while is the light with you, walk while you have the light.* As all godly ones are called *light*: So Ministers are *the lights of the world*; *John was a burning, and a shining light*: Beloved, death will blow out these your candles, and your Torches; therefore while they live, while they give out their shine and their light, make a profitable use of them, to Gods honour and your own souls welfare.

Use 6. Therefore I hence exhort all the friends of Christ, to prepare themselves for death, and to maintaine upon their Spirits a prepared posture for natures dissolution. Although I know, that they being united unto Christ, and reconciled to God through him, they shall undoubtedly (whensoever they die) be translated from earth to heaven: yet there is something more to be minded by Christians, that they may be ready to die. How much might be comprized in *Jobs* expression, *All the dayes of mine appointed time will I wait until my change shall come?* I shall not undertake to discover; but I desire to leave these foure words of advice, in the belomes of Christians, in tendency unto their preparation for death. 1. Seek well grounded assurance of your interest in Christ, and of undoubted title unto heaven, through him. This foundation being laid, *Paul* could triumph

1 Cor. 15 55.

Luk. 2. 19, 30.

over death, — *Oh death, where is thy sting? thanks be to God, who hath given us victory through Jesus Christ.* And *Simeon could sing when ready to die, Now lettest thou thy servant depart in peace; For mine eyes have seen thy salvation.* Whereas there are sad shiverings upon some gracious hearts, when death looketh in at the windows, because they question their admission into heaven, upon natures dissolution.

2 Tim. 4. 7. 8.

Joh. 21. 15, 19

2. Take heed of all scandalous sinnes, finnes against conscience, the commission whereof may blemish Religion, and lie as blocks of offence in the wayes of others. It is conceived by some Divines, that in this regard Saint *Paul* died with the more confidence, because after his conversion he was no way scandalous: *I have fought the good fight, and I have kept the faith, and henceforth is laid up for me a Crown of righteousness.* Whereas *Peter* having dishonoured Christ, disgraced his profession, wounded his own conscience, and prejudiced others (how farre we know not) by his fearful, threefold denial; was so full of perplexity, that Christ saw cause (before the foretelling of his death) to confirme his heart in helping on the discovery of his sincere love, notwithstanding that sad offensive Apostacy. Broken bones, though knit will ake towards change of weather. And the remembrance of scandalous miscarriages, may occasion anguish in the bowels of dying Saints.

Luke. 16. 2.

Esay 38. 1.

3. Settle your outward estate and concernments, according to divine prudence and holy principles, remembering that you must be accountable unto the Lord, (whose stewards you are) how you dispose of the things of this life with which he hath entrusted you: This was Gods own advice unto *Hezekiah*. *Thus saith the Lord, set thine house in order, for thou shalt die.*

Many good people deare unto God, upon this neglect are lesse comfortable to themselves, and lesse serviceable unto others upon their death-beds, because they suspect the many sad consequences of their not endeavouring to prevent sinne and trouble by an orderly settling of all their earthly enjoyments.

4. Learn

4. Leave with gracious gravity and seriousness, charges and convictions upon the consciences of your nearest relations, that Christ, heaven and their immortal soules may be principally cared for. Warne your friends to beware of the finnes of the times, and of their own inclinations. Communicate your experiences for future profit, prudently. Here I might expatiate upon the examples of *Jacob* blessing his sonnes, when on his death-bed; of *Moses* and of *Joshua* and their plaine dealing with *Israel*, when ready to die; yea and of Christ himself: But I am necessitated to abbreviate these things with this hearty request, that my friendly, faithfull counsell in these things may not be forgotten.

Appropinquante morte multo es divinius.

Gen. 49. Deut. 31.2. & 32. & 33. Josh. 23.1, 2. & 24.1. -- Joh. 13. 1. & 14. & 15. & 16. & 17.

And do not (I pray you,) do not deferre these things, for death may steale upon you suddenly, unexpectedly, as a man falls asleep somerimes, when he thought not of it.

This lets in the next point.

Dott. 2. That Christs friends by death, do fall asleep. The Protomartyr *Stephen* his death is thus expressed: *He fell asleep.* And the Apostle *Paul* doth often in the fifteenth Chapter of his first Epistle to the *Corinthians*, attest this truth.

Act. 7. 60. 1 Cor. 15. 16, 18, 20, 51.

This sleep is not to be applied unto the soule after its departure from the body (as some fondly dreame;) for it goeth to God immediately, forth-with enjoyeth fellowship with Christ, and becometh perfect; But it belongs to the dead body, laid in the grave, which in this regard is called a sleeping place. I shall not dilate upon the resemblance betwixt death and sleep, which is fully done by others: But I will only touch upon two things which are here intended. 1. Death is a sleep unto the godly, because thereby they are laid to rest. There is a taking of rest by sleep. *They shall rest in their beds,* saith the Prophet, speaking of the death of righteous ones. And they rest from their labours, (so saith the Spirit) who die in the Lord. 2. Because their bodies shall be raised, as men are awakened out of sleep: This is expressed in the words which immediately follow the Text: *Our friend.*

Eccles. 12. 7. Luke 23. 43. Phil. 1. 23. Heb. 12. 23.

καμνηθίσον. Mr. Calamy his Sermon upon Act. 7. 60.

Verse 13.

Isa. 57. 2.

Rev. 14. 15.

Cor. 15.

friend Lazarus sleepeth; but I go that I may awake him out of sleep. And the Apostle *Paul* is much upon this Metaphor, in that place where he undertaketh to prove the Resurrection.

Use 1. Therefore true beleevers, real Saints should not be afraid to die.

Dr. Tuckney
his Sermons
upon 1 Cor. 15.

55.

As Baxter in
his Saints e-
verlasting rest.

I grant that death unto nature is the King of feares, and it hath its poisonous sting with which it will wound the wicked, whom it doth usher into hell. This (with many other useful truths relating unto death) is admirably laid open of late by a worthy servant of Christ; and it would be a digression, if I should undertake that discovery: But I only move Gods people, to arme themselves against the sinking feare of death, because unto them it is no worse then falling asleep. And indeed there is great need of this counsel among Gods own servants every where, who like foolish children are afraid to put off their cloathes, and go to bed in a dark chamber. Herein the forementioned Authour, and others, have administred much good help, in which regard I may be silent.

Verse 12.

1 Thes. 4. 13, 14
17, 18.

Use 2. Neither let us mourne immoderately because of the death of our Christian friends; seeing they are only fallen asleep. When our Saviour had spoken the words of the Text, *Then said his Disciples, If he sleep, he shall do well.* And by the argument the Apostle seeks to prevaile with the *Thessalonians*, that they might not mourne excessively upon such occasion. For *those who sleep in Jesus, will God bring with him.* Then he addeth, *We shall be ever with the Lord; wherefore comfort one another with these words.* Love moveth joy, when our weak, weary, pained, diseased friends are fallen into a sound sweet sleep. This consideration therefore should cheere our drooping spirits, in reference unto godly friends, who died in the Lord. Let us minde this the rather, because God who propoundeth this ground of comfort, observeth both when we have need of this cordial, and also what improvement we make thereof, as it followeth

loweth in the next and last Doctrine, which remaines to be handled.

Doff. 3. The Lord knoweth when his own and his Churches friends do fall asleep by death. As Christ, though now at a bodily distance from *Bethany*, the place of *Lazarus* his abode, yet told his Disciples of his death, *Our friend Lazarus sleepeth.* As God spake this to *Jeshuah*, *My* *Joſh. 1. 2.* *servant Moses is dead.*

This truth may be concluded strongly by these arguments.

Reaf. 1. Because Christ hath the *keys of death* *Rev. 1. 18.* in keeping; the soule cannot be let out of the body, without his leave. And he knoweth all his own grants.

Reaf. 2. Because he also hath power in heaven, keeping (as it were) the gate hereof, into which none can enter without his allowance. This is manifest by his promise to the penitent thief: *This day thou shalt be with me in Paradise.* Therefore he exactly observeth, when any persons or person *Luke 23. 43.* hath admission thither.

Use 1. Hence the deity of Christ may be proved undeniably; for though there be thousands dying hourly in the several places of the world, yet Christ knows particularly, 1. Both their qualification, whether his friends and his Churches friends, or no. 2. And the time, when every one of them giveth up the ghost. As the instance under discourse doth evince. 1. He understood infallibly that *Lazarus* was a faithful friend, both unto himselfe and his servants: *Our friend Lazarus.* 2. And though he was not corporeally present with *Lazarus* in the place where he died, yet he knew without any creature-intelligence, that now he was fallen asleep by death.

Use 2. This truth speaketh manifold comforts unto Gods children: For, 1. This hints his respect to them; *Precious in* *Psal. 116. 15.* *the sight of the Lord is the death of his Saints.* He will not suffer any of them to lose life without his special observation thereof, together with causes and concomitants therein considerable.

2. It suggests his care of every soule; when it removeth out of the body the place of its habitation, it shall not miscary or be lost through Christs regardlesse. Though thousands of devils may watch to intercept the soule, yet Christ who observeth when it leaveth the body, will undoubtedly, according to his charge and promise, secure its Passages to glory. This is a Cordial to the poorest Christian, for there is no respect of persons with the Lord. *It came to passe that the beggar died, and was carried by the Angels into Abrahams bosome.* And,

Luk. 16. 22.

3. It may relieve the sad hearts of godly ones, mourning for their losse in the death of their dear Christian friends; for their God and Saviour is quickly and fully acquainted with this their affliction: he saw when our beloved relations breathed out their last gasp. Questionlesse it cheered *Hagar*, when she understood that God took notice, when the bottle was empty, and heard the cry of *Gen. 21. 16, 17. Ishmael*, because he wanted water. And you may be confident, that Christ who understands when your Parents, your Pastors, your yoakfellows, your friends die; he doth also consider what counsel, what comfort, what supports, what supplies, what encouragements you be deprived of by meanes of their death. Is not this a choice Cordial to Gods children, that *their heavenly Father knoweth they need such things?*

Mat. 6. 32.

Use 3. Lastly, this Doctrine yields matter of seasonable and needful admonition. Therefore upon the death of Gods servants, we should seek after such dispositions, as may be pleasing unto his Majesty, who observeth together with such providences, how we are affected therewith.

Here then I would advise two particulars, wherein I intreat the Lord to make us serious.

1. To be rightly affected with such like dispensations, laying to heart the publick losse sustained, when the friends of Christ and his servants are taken away by death. The Lord observeth and complaineth, when people do not herein answer his expectation, *The righteous perish*

perisheth, and no man layeth it to heart. And our love unto the publick, together with the consideration of the great use of such persons, would help forward our humiliation in such cases. You heard before that they are friends to Christ, and much befriended by Christ, yea, that they are lovers of the cause and people of God. Now is not the death of such to be bewailed? When *Elijah* went up by a whirlwinde to heaven, *Elisba* 2 King. 1. 11, 12 saw it, and he cryed, *My father, my father, the Charet of Israel, and the horsemen thereof.* And when *Elisba* was 2 Kin. 13. 11, 14 sick, *Joash* (though not a good man) wept over him, and said, *Oh my father, my father, the Charet of Israel, and the horsemen thereof.* Because they beleevd that the publick safety depended much upon the interest of godly men in God, therefore their death was thus lamented. And truly such friends of God are the chief stakes in the hedge, and maine pillars in the building, both of Church and Common-wealth. Therefore in such cases, it may well become us to imitate the *devout men*, who Acts 8. 2. *carried Stephen to his grave, and made great lamentation for him.*

2. To imitate the deceased Saints in their graces and holy conversation; we should lay their lives, as so many faire copies before our eyes, and labour to write after them, by consciencious imitation. The Apostle having given in a catalogue of Old-Testament-beseevers, who in their severall places and ages did worthily, he earnestly perswadeth Christians to be followers of them. And Heb. 11. compared with Heb. 12. 1. seeing God hath given us to behold the beauty of holinesse, and the power of godlinesse in their courses, it will much aggravate our sinne, if we labour not to be like them.

This leadeth me to that which you all look for, (*viz*) to spread before you the exemplary life of Master *Jeremiah Whitaker* the late Pastor of this place, whose Funeral hath occasioned this great Assembly and my Sermon; in reference unto whom, that I may speak unto your edification, I will (with the change of one word only) undertake
H my

my Text again, *Our friend Whitaker sleepeth.* And truly I am very confident, that if Jesus Christ was here in his bodily presence among us, he would not be unwilling to speak these words, *Our friend Whitaker sleepeth.* Before I begin my Narrative, I crave leave to premise this, (*viz.*) that though (in some respects) I know a more meet man might have been chosen for this work; who could have done it more exactly and gracefully: yet I acknowledge that my selfe am not the unmeetest, considering my long and familiar acquaintance with him, especially if this be added, (*viz.*) that in Summer was twelve-moneth — I riding with him unto *Tunbridge Wells*, he was pleased to give me the History of his life, from his youth till that time; and since that time, it is well known to many, that no one hath had more frequent and familiar converse with him, then my selfe. Oh how often, and with what meltings hath he poured forth his heart into my bosome, in reference to all concernments, personal, relative, private, publick, comfortable and uncomfortable, which have deeply affected him! My forgetfulness will necessitate the omission of many things, and my faithfulness with prudence command me to conceal much of that, which to my heart spake aloud his great goodness and high commendations. I will suggest the sum of what I judge most convenient to discover, in the report whereof my soul desireth (I hope) to honour God, and to profit his people.

He was borne at *Wakefield* in *Yorksire* in the year 1599. When he was sixteen years old, he was sent to *Cambridge*, and placed a Sizar in *Sydney Colledge*, where he was much valued for his pregnant parts, and Scholarship. At twenty yeares of age, having commenced Batchelor of Arts, he was sent unto *Okeham* (the chief Town in *Rutlandshire*) to teach the free-School there. About four yeares after he married *Chephizibab* the daughter of Master *William Peachy* Minister of *Okeham*, an eminent linguist, a godly man, and (as I am informed) a painful Preacher of the

the Gospel; who dearly loved, and highly valued, Master *Whitaker*, from his first acquaintance to his end; whose affections to him, wrought on the marriage betwixt him and his daughter. By whom God gave him foure sonnes and three daughters; one sonne died at *Cambridge*, two are ordained Ministers, and the other is to be educated for the Ministry. Having stayed about seven years at *Okeham*, he was removed unto a Pastoral charge at *Stretton* in the same County, where he continued thirteen yeares, from whence he was called to *Mary Magdalen Bermondsey*, (with the approbation of many godly Ministers, whom he consulted in the case) where he after twelve yeares spent in his Ministerial charge finished his course upon the first day of *June*, 1654. and fell asleep in Jesus. He was betwixt fifty five and fifty six yeares old when the Lord was pleased to take him unto himself. He was buried in *Bermondsey Church June* the sixth, with expressions of much love from a very great multitude of godly persons, both Ministers and others of several ranks and conditions, who attended his corps to the grave. By reason of much study, and manifold employments in his calling, he was filled with various bodily distempers from his youth. In the latter part of his time, he was for sundry yeares exercised frequently with the painful diseases of the gowt and of the stone. Notwithstanding the reiteration of these tormenting paines, he attended upon his Ministry both at home and abroad, while he was able to creep into the Pulpit, or to crawle unto the Congregation.

But about the beginning of *November* last past, the violent paine of the stone did in such measure and manner arrest him, that from that time, he continued Gods prisoner in his bed, or chamber, till he was set free by a long expected death. Most Physicians in the City were consulted, and were from time to time very ready to serve him with their advice: who did unanimously conclude, his sharp paines to proceed originally from an ulcer in the kidneys, but immediately from an ulcer in the neck of the bladder, caused

By a continual flux of ulcerous matter dropping down upon that part. And by reason of the acutenesse and quickness of the sense there, his paines were almost altogether in that place, though the fountaine of them was from the kidneys. Towards his end, (about two moneths) the paine grew more extreame, yet divine indulgence vouchsafed some abatements and intermissions, both in the night & day. As his death drew nigh, his fits of pain were more frequent, either every half hour, or many times every quarter, yea, two or three times in a quarter of an hour, whereby nature being quite spent he died in the Lord. After his death, Master *Holtard* opened his body in the presence of D^r. *Cox*, D^r. *Micklethwaite*, and D^r. *Bevoyr*, (some other more ancient Doctors would have been there, if either their being out of Town, or present urgent occasions had not hindered) who found both his kidneys full of ulcers, and one was swelled to an extreame bignesse, by the abundance of purulent matter in it. Upon the neck of his bladder, they found a stone, (which was about an inch and an half long, and one inch broad, weighing above two ounces, when first taken out, and withal, an ulcer which was gangrened, and this was judged the cause of his death. All other parts of his body were found firme and sound. Now that which I shall relate concerning him in all those places and changes of life wherein God disposed of him, I will cast under the several heads upon which I did discourse in my Sermon. And this method I do the rather resolve upon, both because it best suits with mine own thoughts, and may prove the most profitable unto them who shall be pleased to read the Sermon, when they perceive the maine parts thereof, applied and verified in this providential Text, *Our friend Whitaker sleepeth.*

The first Head, *He loved Christ.* He loved Christ, 1. Quickly. 2. Strongly. 3. Constantly. The Lord did win his heart unto himselfe, while he was a Scholar at *Wakefield*, where he had his education. For then and there his affections did flow out towards those who were most religiously disposed, with whom he went frequently eight or ten Miles to heare a wakening-soul-warming Sermon,

mon, and he was wont to joyne with them in prayers and other holy exercises. And being able to take Sermon-notes, both understandingly and largely, he was very helpful to Christians in the repeating of what they had publickly heard, being from his childhood full of affections in whatsoever businesse he undertook. Thus this plant did both blossom and put forth fruit quickly, which providence did afterwards make a very fruitful tree. For the more cleare discovery of his abundant love to Jesus Christ, I will give these demonstrations.

First, from his early, and constant vigorous workings of heart towards the calling and work of the Ministry; because he alwayes conceived, that therein a Christian might enjoy most fellowship with Christ, and do him the best service. And he considered Christs speech to Peter, *If thou love me, feed my sheep, feed my lambs.* Joh. 21. 15, 17.

Here I judge these particulars very worthy of consideration. 1. That while he was a Grammar-Scholar, this calling he chose; and though his father endeavoured often and earnestly to divert his thoughts from the Ministry, yet he was unmovable in his desires to be a Minister. 2. That he never repented of this his choice, but would all his life long, upon all occasions, *magnifie this his office.* I have many times heard him speak these words, *I had much rather be a Preacher of the Gospel, then an Emperour.* Rom. 11. 13. And when a motion was once made to him for a Mastership in the University, he readily returned this answer, *My heart doth more desire to be a constant Preacher, then to be the Master of any College in the world.* 3. That when he was motioned to marry her whom God afterwards made his wife; he was the rather inclined to accept the motion, because she was daughter to a pious, painful, learned Minister of the Gospel, and would occasionally tell his friends, that he was the better pleased with his choice, because of that relation. 4. That he was never so well pleased with any employment, as that of his Ministry. In the Pulpit he still was like a fish in the water. Though many times he went halting and full of paine thither; yet he would not manifest any sense of distemper, while he was there.

How

How often hath he gone upon crutches unto the Congregation of his own people, to fulfil his Ministry ! yea, once (at least of my knowledge) he adventured to Preach at *Michaels Cornhil*, when he was scarce able to get into the Pulpit, and his friends with much difficulty helped him out of the Church homeward. 5. That when he was by extreame paines taken off from his Ministry, he would sometimes professe unto some special friends, that the paine felt was not so grievous to his Spirit, as his inability (by reason thereof) to manage his wonted work. Many times these were his words, *If I could but Preach, I should be much better*. And he would rejoyce with chearfulnesse, and thankfulness, when in the times of his weaknesse, he found not himselfe more distempered by his preaching, and would mention such experiences as arguments to move his friends to yield unto his preaching, when they did dissuade it as prejudicial. 6. He did zealously, upon all occasions, both in publick and private defend the office of a Gospel Ministry, and especially amongst those persons, and in such places, where (as he conceived) there was most need. This passage fell from him with affection, in one of his morning Lectures at *Westminster*: Though I have read and heard of some good men, who unadvisedly in their passion have persecuted the persons of some godly Ministers, (as *Asa was angry with the Seer, and cast him into prison*) yet I never knew, I never read, nor heard of any godly person, who did dare to oppose the calling of the Ministry. And whereas at the end of his Sermon, a souldier (expressing himselfe dissatisfied with the Sermon) came to him in private and asked him, whether he meant this Ministry of *England*, as now constituted? he returned this answer, *Although I will not justify the calling of every individual Minister in the Church of England (as you dare not justify the Saintship of every member in your independent Congregations)* yet I will be ready when and where you please to *maintaine the office and calling of Englands Ministry at this day*. 7. And that he continued unchanged in this his estimation of the calling Ministerial, may be manifested by one passage in his last Will and Testament.

tament, (though it was not long) which I will put down in his own words, writ with his own hand: *For my son Jeremiah, my desire is, that he be bred a Scholar, and that the Lord would spiritually incline his heart, freely to give up himselfe to the Lord, to serve him in the work of the Ministry, which calling and employment (though now despised) I do esteem above all other in the world, and do commend it to all mine, that if the Lord blesse them with sons, they would commend this calling to their posterity.* Before I passe from this my first demonstration of his love to Christ, I heartily desire, that this may be seriously considered, whether there be not herein much to credit and incourage the Ministry of the Gospel; That a learned man, and so eminent for piety, who also had thoroughly studied the Controversies of the times against the Ministry, should upon his death-bed, give such a testimony unto it, when he daily expected to make up his account before God, and also give so great encouragement unto his posterity, to undertake this calling now, even now when such disgrace is cast upon it, and when the Ministers settled maintenance is threatned to be taken from them? And may not those men who know Mr. *Whitaker's* worth be hereby awed, and moved to take heed how they oppose or slight that calling of men, whom he (living and dying) judged to be so highly honoured by God himself? To all this adde, that it was an ordained Ministry, which he thus valued, as is evident by these two things (as by many living testimonies,) viz. 1. That he joyned with the Classis whereof he was a member in ordaining Ministers. 2. That he had an hand in the book lately published by the Province of *London* in the defence of such a Ministry, not only by assent, but also by assistance.

Secondly, his love to Christ was proclaimed, by his unwearied laboriousnesse in his Ministerial services. 1. While he continued Schoolmaster at *Okeham*, he undertook a Lecture there weekly, besides many Sermons preached occasionally in neighbour Congregations. 2. During his abode at *Stretton*, besides his Pastoral imployment twice every Sabbath, his constant weekly Preaching at *Okeham*, he was a principal prop to hold up the Lectures in the neighbour-
hood.

hood. His manner was to set apart every holy day (if but one in the week) as a day of seeking God, in reference to the necessities of the times, and no man was more frequent in assisting in dayes of humiliation in private, both in *Rutland-shire*, and the adjacent Counties, when ever invited thereto. 3. And since Gods good providence brought him to the neighbourhood of *London*, he was in labours more abundant (2Cor. 11. 23.) For the most part, his set task was foure Sermons weekly, (*viz.*) two at home, and two elsewhere, (*viz.*) at *Westminster* and Christs Church *London*, or *Westminster* and *Stepney*, (since he laid down Christs Church Lecture) together with two Sermons every quarter at *Michael Cornhil*. Adde hereto his Preaching monethly at the morning-exercise, or assistance on the fast day at the conclusion thereof, besides occasional Sermons for preparation to the Sacrament at his own place, and at Funerals, both at home and abroad: Yea, I will close up the evidencing of the labours of his love, with this true report, (*viz.*) that he would never deny any motion for preaching, and praying, if God gave bodily ability, and other unavoidable occasions did not necessarily hinder. Many week-dayes he preached twice, yea, then when he attended the work of the Assembly of Divines, (*viz.*) the morning-exercise, either at *Westminster* or elsewhere, & afterwards in the afternoon. I here remember the commendation which *St. Paul* gave of *Epaphroditus*, in his Epistle to the *Philippians*; For the work of the Lord he was nigh unto death, not regarding his life. How farre this is appliable to painful *Mr. Whitaker*, multitudes do well know, yea, many conceive that his painful distempers (which hastened his removal from us) were caused and increased by his many constant labours in this kind. Neither were his Sermons jejune and dry, because thus frequent; but always full of Scripture-strength, savoury & affectionate, as his Auditors will testifie.

Phil. 2. 30.

Thirdly, Such was his love to Christ, that his publick Employments did not take him off from family-duties, nor from more private exercises of communion with God. His ordinary course was, together with prayers, to expound some parts of the holy Scriptures in his own family
twice

twice every day: and beside other parts of Scripture which he daily read in secret, he usually read over all the Epistles in the Greek Testament twice every fourtnight: yea when by reason of pain and weakness he himself could not read, he herein imployed others for his help. Hence it was that he was a man mighty in the Scriptures (like-unto *Apollo*, *Acts* 18, 24.) as was observed by all who conversed with him. And this course he earnestly commended to the practice of his dearly beloved eldest son, as an excellent means to make him both a ready and a profitable Preacher.

Fourthly, His courage in Christs Cause did much commend his love, whereof I will suggest these evidences.

1. While he lived in *Rutland-shire*, he refused to read the book allowing of sports upon the Sabbath, though it was with commands and threatnings pressed upon him. And when he was called to give in his answer, about the collection amongst Ministers to maintain the War against *Scotland*, he openly told the Bishop or Chancellor that his conscience could not yield thereto. This his answer exposing him to great danger both to lose living and liberty in those times, a neighbour through misguided love (compassionating him and his family) payed the money, and subscribed Mr. *Whitakers* name without his knowledge. This he was long ignorant of; and when he heard it, he expressed, with many complaints, much grief of heart.

2. Since our times of woful desertion and Apostasie both from Gospel-truths and practices, he would undauntedly in private conferences and in his publick Ministry express his dislike, yea, detestation thereof to the faces of them who too much favoured Error, Heresies and ranting courses, though he knew that thereby he did run hazards and procure many frownes. He refused to subscribe the late Engagement, though thereby he was in danger to be taken off from his *Westminster* Lecture. And if his Sermons preached there, upon *Ephes.* 2. 2, 3. (concerning

ning mens walking according to the course of this world, &c. fulfilling the lusts of the flesh, &c.) could be collected and published, thereby it would be manifest that M^r. Whitaker in love unto his Lord Christ, was a man of good metal and magnanimity.

3. One more private proof of the good mans valiant love to Christ I will make bold to insert; because my self can knowingly attest its truth. Since these stormy dayes, wherein the liberty and livelihood of Ministers have been maligned and struck at, he riding with an intimate friend by Tiburn, (which he had not known or not observed before) demanded what that was? and answer being made this is Tiburn, where many Malefactors have lost their lives, he stopped his horse, and uttered these words with great affection, O what a shame is it that so many thousands should die for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ! Why should not we in a good Cause, and upon a good call, be ready to be hanged for Jesus Christ? It would be everlasting honour; and it is a thousand times better to die for Christ, to be hanged, to be burnt for Christ, then to die in our beds. And how much he condemned life, in respect unto Christ Jesus, there are many who from his own mouth can witnesse.

Fifthly; So great was his love unto his God and Saviour, that he maintained and expressed high estimations, and honourable thoughts of his Majesty, when under tormenting providences, nothing being more feared then this, lest he should do or speak any dishonours unto his Name. These were some breathings of his large love, when through paine he was, as in the fire, and upon the Rack, Good Lord, keep me from dishonouring thy Name by impatience, O, who would not even in burnings have honourable thoughts of God! Who that knoweth thee would not fear thee, O Lord, love thee, and honour thee! Lord, thou givest me no cause to have any bad thought of thee! Blessed be God, there is nothing of hell in all this. Blessed be his Name for Jesus Christ, and the revelation of the everlasting Gospel.

Gospel. Who knoweth the power of thy wrath? If it be so heavy upon thy servant here, how heavy shall it be to all those who shall endure it without mixture? Blessed be God for the peace of mine inward man, when my outward man is so full of trouble. This is a bitter cup, but it is of my Father's mixture, and shall I not drink it? yea, Lord, through thy strength I will: this is my burthen; and I will beare it. Upon any abatement of his paines, he was constantly much in blessing God, using these and such like expressions: O what a mercy is it that there is any mitigation; any intermission! Lord, make me thankful. And turning himselfe towards those who stood by, he would speak thus. O help me to be thankful! O lift up a prayer for me that I may be thankful! O what a mercy is this! How much worse might this affliction have been! I might have been distracted or laid roaring under disquietnesse of spirit. By these workings of his spirit (which my self and others do well remember, and I could heartily wish that all the rest had been recorded) who perceiveth not the sparkings of his love to God? I will annex one more, which hath much affected my heart, viz. these words he hath often spoken to me; Brother, through mercy I have not one repining thought against God.

Now upon all these considerations, I appeale unto the consciences of all ingenuous ones, whether there be not ground, to beleve, that Christ (if here with us) would give him the honour of this compellation; *My loving friend Whitaker.*

The second head of my Narrative followeth, That Christ loved Mr. Whitaker. (For as I discovered in my Sermon, this love is alwayes mutual.) The discovery hereof will be clear upon a double account, viz.

1. Because of the graces with which he was enriched;
2. Because of the Comforts with which he was refreshed.

As for the first. Love-tokens are real messengers of his love who sendeth them: and what surer signes of divine love then the graces of the holy Ghost? Now of these

the Lord had given him, in measure, more then ordinary. That which was hinted before in his love to the Lord Jesus, (expressed by laborious, couragious endeavours to advance his praise, and to continue communion with him) doth manifest that he was very rich in Grace; but thereunto I will add five more graces which were very shining in his crown.

1. *Tenderneffe of heart.* Who ever knew man of a more melting frame before God, whether in confessions, petitions, or thanksgivings? Is there any one living that can say, I have sometimes joyned with him in Prayer, and he shed no teares? How did his own sinfulness, (though no more then the ordinary imperfections of the fairest Saints on earth) the evils of the times, and the testimonies of Gods displeasure breaking out, break his heart into pieces? Truly I beleve that for the space of many years, he did never come off from the serious consideration of these things with dry eyes. And how many thousands would account it a signe of much love from Christ, if they could finde such thawings in their frozen breasts?

2. *Meeknesse of spirit.* With this precious Jewel he was adorned richly. Who ever saw him transported by passion, on a fire through foolish anger, or disguised by discontent? Though he would be warm for God; yet he was a man of a cool spirit, meek, like *Moses*, in all his own concernments. Among many other manifestations hereof, this one was remarkable, that when upon warm disputes with men of dissenting principles and opinions, his spirit was so even, that unhandsome provocations would not discompose him. Hereof I could give instances; but I must forbear.

3. For *Patience* he may well be called a second *Job*. Many who saw him under his racking pains, so frequently reiterated, and so long continued, are confident that God did put him, and keep him in his furnace to be a pattern of patience unto posterity. It's true, he did roar many times till his throat was dry, but who ever heard him.

him speak one word of murmuring or discontent because of Gods afflicting providence? He himself indeed would sometimes through tenderneſſe charge himſelf of impatience, becauſe he made a noiſe, whereas that expreſſed only Natures ſenſibleneſſe, not ſinful frowardneſſe. And when (accuſing himſelf in that kinde cauſeleſſly) he was minded of Chriſts roarings, though free from all ſin, he would be ſilent. I confeſſe that in deſires to be diſſolved, he would take up *Jobs* complaint: *Wherefore is light given to him that is in miſery, and life unto the bitter in ſoul? Which long for death, but it cometh not, and dig for it more then for hid treaſures, &c.* for my ſighing cometh before I eat, and my roarings are poured out like waters, *Job 3. 20, 24.* But he always concluded with ſubmiſſion unto the good pleaſure of God. When he had been aſked how he did? this was frequently his answer, *The buſh alwayes burning, but not conſumed; and though my paines be above the ſtrength of nature, yet they are not above the ſupports of grace.*

4. The Lord gave him ſo much of the Spirit of grace and ſupplications, that his ſoul was never out of tune for that ſervice. Moſt of his words when under torment, were holily complaints and prayers to God: ſome of them I will record, that they may not be forgotten. *O my God help! Father of mercies pity! Do not contend for ever, conſider my frame, that I am but duſt! My God that hath made heaven and earth help me! O give me patience, and inſiſt what thou wilt! If my patience was more, my pain would be leſſe. Dear Saviour, where are thy bowels! Why doeſt thou make me an aſtoniſhment to my ſelf and others? Why doeſt thou cover thy ſelf with a thick cloud, that our prayers cannot paſſe? Blessed is the man that endureth temptation. Lord, this is a ſad temptation; ſtand by me and ſay, It is enough! Am I not thy ſervant? Conſider, Lord, that I am thy ſervant. O theſe bitter waters of Marah! Lord, drop ſweet comfort into theſe bitter waters of Marah. O the blood of ſprinkling, Lord: Lord, the blood of ſprinkling! That blood which extinguisheth the fire of thine anger, O that it might allay my burning pains! I am in a fiery furnace; Lord, be with me, as thou waſt*

wast with the three children, bring me out refined from sinne. When I have sailed through the Ocean of these paines, and look back, I see none of these can be wanting. I flie unto thee, O God, hide me under the shadow of thy wings till these terrible storms be over-past.

5. God added *Humility* as a crown to all his other Graces, which did shine very bright in the eyes of all who were acquainted with him. Hence it was, that he would converse familiarly with the poorest Christians, and with them who were of low parts for knowledge. This his ordinary expression of himself before God, spake loud: *Poor worm, sinful wretch! O pardon my transgressions, for they are very great.* Hereupon he would weep much when he was told how much he was prayed for, wondering at Gods goodnesse, that so worthless a wretch should have so much interest in the hearts and prayers of the people of the Lord. And his language in his Will reports how little he was in his own eyes: The words are there, *I desire that at my Funeral there may be no pomp, but that so poore a worthlesse wretch may be privately laid in the ground.*

Thus from the rare Graces received, I proceed to the rich Comforts vouchsafed, as manifestations of Christs singular love towards this Saint of the most High God. O what kisses of Christs mouth, and what embraces from the arms of his love were bestowed upon this man of God! He enjoyed all along his afflicted condition, an uninterrupted assurance of Gods fatherly love in Christ. In his addresses to God he constantly claimed propriety, *My God, and my Father.* His inward peace and joy, were the support of his heart under all his grinding paines. He was confident of mercies mixtures with all his grievous distempers, not at all doubting of the Sanctification of them through grace. Thus he spake many times in his Applications to God: *Consider and save me, for I am thine. How long, Lord, how long shall I not be remembered? yea, I am remembered, blessed be thy Name. This is a fiery chariot, but it will carry me to heaven. Blessed be God that hath supported*

ported me his herse, and he that hath delivered, will deliver. Then, Lord, never forgettest them that put their trust in thee. Alwayes when the extremity of pain was over, he would, with smiles speak of Gods mercies. Though trembling took hold upon him when his violent paines began, yet he would with confidence say, *Now in the strength of the mighty God I will undergo these paines. O my God, put under thine everlasting arms, and strengthen me.* Many times he hath told me, that notwithstanding all his rentings and roarings (from which he expected no deliverance but by death) he would not for a thousand worlds change estates with the greatest man on earth, whom he looked upon as in a way of sin. And let me tell you one providence of fatherly indulgence towards him, That *Satan never shook his confidence, nor assaulted his hopes, all the time of his tiresome, irksome exercise.* There is but one passage more which I shal point at under this second head of my Narrative, viz. That he accounted all these inward cheerings the fruits of Prayers made for him, though God saw cause to deny that ease and recovery to his body which was much begged; withal, valuing those spiritual cordials much beyond deliverance from the Gowt and Stone, and death it self.

(All these things I have the rather mentioned, to prevent that discouragement or offence, which some may be too apt to take at the continuance of his wasting, tormenting paines, notwithstanding his own godlinesse, and the uncessant Prayers, both ordinary and extraordinary, which were made unto God in his behalfe: for he found the sweet fruits of them in his own bosome, when he felt the continuance and increase of his bodily griefs.

I proceed to the third head of my promised Narrative, which will speak Mr. *Whitakers* love to his fellow-Christians. He was a man made up (as it were) of love: His delight was in the Saints upon earth, whom he esteemed most excellent, and their society was a constant cordial unto his spirit. He frequent visits of them who were in trouble, and his stirring up others to the like practice, were

were testimonies of his friendship. His love was not only verbal, but real. Truly I know no man of his estate more liberal. He would often say. *It's a brave thing when a man with a full estate hath a charitable heart.* Sometimes upon special occasions he himself hath given away all the money he had in his house. It was not unusual with him to give twenty shillings unto a poor Saint, and he had many experiences of Gods gracious returns in such cases. By his Will he gave 20. l. to the godly poor of his own Parish.

There were two cases wherein his loves were most enlarged to the people of God, whereof I shall give in two instances. The one when their sufferings were publick. He hath often told me that *Englands* late breach with *Scotland*, and the blood shed, with other sad consequences thereof, had taken such impression upon his heart, that the sorrow would never be removed till his death. And the sufferings both in *Holland* and *England*, upon our late Sea-fights, were great burdens upon his spirit. The other case was in reference to the inward perplexity of such as were afflicted in minde. Having moved me the week before his death to bestow a visit upon one in that condition, the morning before his death, (when speech was grievous in respect of his weaknesse) he asked me whether I had remembred the party troubled in spirit? which is a remarkable evidence of strong loves. Besides all that hath been mentioned, I could relate his many wrestlings with God to prevent the flood of troubles which he apprehended the Protestant Churches are now in danger to be overflowed withal; as also his compassionate respect to Congregations in the Country, who were like sheep wandring upon the barren mountaines without a shepherd.

The fourth head of my Narrative should hold forth the love which he received from the Saints of God. What godly heart that either knew him, or heard of his fame, did not love him? I will not speak of the frequent friendly visits of the Religious ones in the neighborhood round about. I never heard of any man so much prayed for, both

both in publick and private. There was no particular case so frequently, so affectionately spread before God in most of the Congregations about *London* as his. Three dayes were set apart by Ministers, and many other praying friends to seek God in his behalf; one in private, and two in publick, which also were observed much better then such dayes usually are; yea, in remote Countreys, besides the ordinary prayers made for him, there were some Fasts kept, with special reference to his affliction. The multitude of people attending his Funeral, with the many weeping eyes, did witnesse how much he was beloved. Here I might remember the readinesse of *London*-Ministers to supply his place at home, and Lectures elsewhere, as also the willingness of fellow-Lecturers at *Westminster* to preach for him there, when he himself by reason of weaknesse could not possibly do his own work: But I may be silent, for still every where upon the naming of him, love is some way discovered by such who had knowledge of him.

Though I have related much concerning the worth of this good man; yet my conscience tells me, that I have rather been defective then excessive in my relation. I have not told you of his humility, expressed by fears, lest Gods people praying for him should speak too well of him before the Lord. Neither have I mentioned his self-denial, never daring to look after great matters in the world, whereby he condemneth many whose self-seeking in earthly advantages, rendereth them very offensive and unfavoury in the Church of Christ. Towards his end neither faith nor patience did abate, though his grievous paines were more frequent and violent; in which regards his longings for death were much increased, yet attended with holy submission unto the good pleasure of God: These were some of his expressions, *O my God, break open the prison-door, and set my poor captive soul free; but enable me willingly to wait thy time! I desire to be dissolved; never did any man more desire life then I do death! When will that time come, when I shall neither sin more, nor*

sorrow more? When shall mortality put on immortality? When shall this earthly be dissolved, that I may be clothed upon with that house which is from heaven? Blessed are the dead which die in the Lord, for they rest from their labours, and follow the Lamb wheresoever he goeth.

The Sabbath seven-night before God released him, though his paines were very sharp, yet he bestowed most part of the time of publick Ordinances in prayer with those that were with him, and his petitions were most for Ministers, that God would cloath his Ordinances with his own power, and enable Ministers to speak unto the souls of people. Then also he did with many tears bewail his detainment from the Sanctuary and Sabbath-opportunities, which had been his delight; professing also, that his being taken off from service was a greater affliction to him then all his pains. And because this apprehension, (*viz.* his unserviceableness) did much afflict him; therefore this was often suggested to him, (which also was relieving to his spirit,) *viz.* that now by the practice of Faith, Patience, Contentment, and Spiritualness (which he had formerly preached) he was very profitable unto them who did visit him, and might also prove very advantageous unto others who might be acquainted therewith, through Gods grace by Christ. So great was his tender respect unto his friends, that when his pains were coming with violence, he would intreat them to withdraw from him, that they might not be grieved with his roarings. He would often blesse God, that his compassionate friends were not necessitated to abide within the reach of his doleful lamentations.

I hearing the night before God translated him, that he was not likely to live another day, I went early in the morning to take my leave of him (whom my soul loved) and found his bodily strength almost spent. And because he could not speak without difficulty, I spake the more unto him, in relation to the approach of his happy hoped for change: my discourse through Gods mercy was refreshing unto his spirit. Minding him that many of his friends

friends intended to set apart that day in seeking the Lord for him, I asked him in what things especially he desired to be remembred before the Throne of Grace? His answer was, *Do not complaine, but blesse God for me, and intreat him to open the prison-door.* Hereupon laying my hand upon his cold hand, covered with a clammy sweat, I took my last farewel with an aking heart: and upon my departure from him, these were his last words unto me, *Brother, I thank you, I pray God blesse you, and I blesse God for you.*

That day was spent in addresles to God for him at *Peters Cornhil*, where M^r. *Newcomen* quickened and guided our prayers in his Sermon from *John 11.* wherein he insisted especially upon these words, *Lord, behold, he whom thou lovest is sick*, ver. 4. And M^r. *Jenkyn* endeavoured to moderate and regulate our sorrows from *Luke 23. 28.* *Weep not for me.*

Thus his friends having by prayers, with praises (on his behalf) given him up to God, and having prepared their hearts for their loss of him, the Lord was pleased that evening to take him unto himself.

And now our friend *Whitaker* slepeth. 1. *He is dead*, that speaketh sorrow. 2. *His death is a sleep*, this yieldeth relief.

First, His death is ground of lamentation, because Christ and his Church have now one friend less on earth to be serviceable unto both. I would awaken your hearts unto sensiblenesse under this great losse, and therefore wish that his great parts, many interests, frequent opportunities of service, together with the unmovable faithfulness of his heart to improve all for good, may be duly remembred, viz.

1. As for his Abilities, he was an universal Scholar, both in the Arts and Original Languages; by much study he had digested the whole Body of Divinity, he was well acquainted both with the Schoolmen and the Fathers, a good Disputant, judicious in Cases of Conscience, and second unto none in acquaintance with the holy Scripture.

2. He had much interest in the hearts of persons of chiefest places and power in the Nation: for the plainnesse of his spirit, together with the power of godlinesse (which did shine in his conversation) gained him much Authority in the consciences of all sorts with whom he conversed, whether in the City or Countrey.

3. And his opportunities of service were many, not only in *Southwark*, but also in *London*, *Westminster*, *Stepney*, where he had much employment.

We read when *Dorcas* was dead, that the *widows stood weeping, and shewing the coats which she had made*, Acts 9. 39. and that upon *Pauls* departure the people *wept, because they should see his face no more*, Acts 20. 38. And is there not reason that we should be in like manner affected, remembering how truth hath been defended, error confuted, holiness cherished, wickednesse checked, the cause of the poor pleaded, and the violence of some passionate spirits allayed by *M^r. Whitaker*? But now this able, publick-spirited man must be serviceable on earth no more; now we shall not be edified by his Ministry any more, nor warmed by his prayers any more, nor cheered by his company and conference any more. But let us moderate our sorrow by this following consideration, That *our friend Whitaker is not dead, but sleepeth*: For this assureth us both of his present ease, and future Resurrection. Now being asleep he is well, he resteth, (as in a bed) and we shall not see his pale face, his weeping eyes, his trembling hands any more, we shall no more hear his deep groans, and doleful lamentations. He is fallen asleep *in the Lord*, and he and we shall have a better meeting at the general Resurrection then ever heretofore, and then shall we ever *be with the Lord*. Therefore let us comfort one another with these words, 1 Thes. 4. 15, 18.

I have but one thing more to hint; viz. That Christ now knoweth that this our precious friend sleepeth. From whence I infer, 1. *Comfort*. 2. *Counsel*. This may be chearing unto all his mourning Relations, Domestical, Pastoral, Classial. For Christ understandeth that his wife hath lost

a dear husband, his children an indulgent father, his people a faithful Pastor, the Claffis a chief Pillar, and all good Christians a real friend.

And seeing Christ (considering that Mr. *Whitaker* is dead) doth also observe how we all are affected with this providence; therefore I beseech you, and beseech you again, to study in good earnest the gracious improvement of this sad dispensation. Let us hear the voice of this rod, repentingly remember the forfeitures made of this blessing, and make conscionable imitation of the good example he hath left us.

Though Mr. *Whitaker* is dead, yet *his holy life speaketh*. My Narrative hath told much of that which it speaketh, and my prayers are, that it may speak (through the concurrence of Gods grace) that unto all our hearts, which may be for spiritual and eternal benefit by Christ.



FINIS.





POEMS, And ELEGIES

On the Death of

Mr. J E R E M I A H W H I T A K E R.

On the Death of my dear Friend Mr. *Jeremiah Whitaker*.

IF death be but a servant sent to call
The souls of Saints to their original:
Dear St thine was a noble soul, to whom
Three Messengers were sent to call thee

(home;

A stone, an ulcer, and a gangrene too, (do.
Three deaths to haste that which one should
'I was not because thy soul was deeper set
Then ours within its house of clay; nor yet
Because thou wert unwilling to depart (hear.
Thither; where long before had been thine
They were not sent to hale by violence
A soul that lingered when 'twas called hence.
God shewd how welcome one death was to
Who did, so meekly entertain all three. (thee
Thus many deaths Gods *Israel* did inclose,
The sea before, behind a sea of foes,
On either side the jaws of mountains high.
No way from death but unto death to flie.
Not to destroy them, but to let them see (free.
The power of love, which then would set them
Thus *Jobs* four Messengers which did relate
The doleful story of his ruin'd state
And his three friends, which acted Satans part
(He on his flesh, and these upon his heart)
Who by disputing him unto a curse
Would make his spirits tormēt's the far worse,
Were by Gods wise disposal sent to show

The strength he on his Champion would be-
(show.

Thus Painters put dark grounds, where they
To overlay with finest gold, & lend (intend
By deeper shadows luster to that face, (place.
On which they mean their choicest skill to
Thus workmen season much with sun & wind
Those greatest beams which must the build-
ing binde

Whilst smaller peeces haply are put in (green.
When they come bleeding from the wood &
Oit where is greatest grace, God's pleas'd to

(send

Great conflicts those great graces to comend
As the six finger'd Giants sword did bring
The more renown to little *Dauids* sling.

The vanquish'd Lion, and the conquered Bear
Prepar'd that holy head a Crown to wear.

The Angel wrestled first, and then did bless
And made the greater servant to the lesse.

Pain wasto great for thee, Gods grace for pain,
And made the greater serve the lesse again.

Thy pains serv'd thee to glory, and did fit
The head on which a Crown of life must sit.

This is Gods method to fetch joy from grief,
To turn our sorrows unto our relief,

To save by killing and to bring to shore

By the ships planks which was quite broke
before. And

And thus a barren womb first took the seed
Which did six hundred thousand people breed.
That seed too must from knife and alter rise,
And be before a fire a sacrifice.

(will
Great Preacher of thine heavenly Fathers
Thy tongue did many years with Manna fill.
Thy life out-preacht thy tongue, O blessed
(strife!

Thy sicknesse the best Sermon of thy life.
Before each Doctrine must be prov'd anew,
Thine end was one great proof that all was
true.

Before thou preach't by weeks, but now by
houres,

Each minute taught thy mourning Auditors,
Each patient groan, and each beleiving eye
Was a new Sermon in Brachygraphy.

When nature roars without repining words,
Grace in the mouth whē in the bowels words,
In midst of torments to triumph o're hell,
To feel Gods Arrows, yet his praises tell.
Through thickest clouds to see the brightest
light,

In blackest darkness to have clearest sight,
And with our Lord to cry, my God, my God
Upon a Crosse under the sharpest rod.

This is indeed to preach; this is to show
Faiths triumph over natures greatest wo.
Then welcome fiery Serpēts scorching sting,
Which did thee thus to th' brazen Serpent
bring.

Then welcom Whale, which though it first
devour,

Renders at last the Prophet to the shore.
Well might'st thou bear the stone which
death did throw,

Who hadst the white stone the new name to
show:

Wel mightst thou be with such an ulcer calm
Whose soul was heal'd before with heavens
balm.

When spirits wounds are cur'd though na-
ture groan,

An heart of flesh can heal a back of stone:
Let conscience have her feast, and let flesh
roare,

This pain shal make the others joy the more,

As many times those flowens most fragrant
smell

Which nearest to soe noisom weeds do dwel.
Thus have you seen the forge most clearly
glow,

On which the Smith doth drops of water
throw.

Keen frosts make fire the hotter, & deep night
Causeth cœlestial lamps to shine more bright.

And by a dear Antiperistasis,
The childs distress sweetens the fathers kils.

A wounded body yields to a sound soul
The joys of this do th' others paines controule.

As in the day that the Sun beams appear
All other lesser stars do disappear. (raign,

When heaven shines and divine love doth
The soul is not at leasure to complain.

Internal joyes his heart so well composes,
That they have judg'd their flames a bed of
Roses.

Mr. Gataker, Mr. Whitaker.

But what shall England do from whence are
lopt,

Two of her richest acres to heaven dropt.
By losse of these two acres shee's more poor,
Then if she had lost a hundred Lordships
more.

'Twere a good purchase to gain these agen,
By giving to the sea all *Lincoln-fen*.

Two little mines of gold do far surpass
Huge Mannors where th' whole vesture is but
grasse.

Learn we by them what all men wil once say,
One Peach of heaven, 's worth the whole
globe of clay.

Ed. Reynolds.

D. D.

To the memory of Mr. *Jeremy Whi-*
taker powerful in Prayer and
Preaching, pious in life, patient in
sicknesse, &c.

N Ay, now forbear; for pity sake give o're,
You that would make the Clergy none,
or poor: .

We

We are made miserable enough this year,
 That we have lost our Reverend *Whitaker*;
 Lollie above Deans and Chapters! had but he
 Liv'd stil & preacht. -- *Ziba* take all (for me.)
 Nay I beleeve, had Sacrilegious hands
 Finger'd our poor Remains of Tyths, & Lands
 Whilst he surviv'd they had but sin'd in vain,
Whitaker would have pray'd them back again,
 As *Luther* did a young mans soul repeal
 Giv'n to the Devil under hand and Seal.
 A Chariot and an Horseman we have lost
 In whose each single pray'r incampt an Host.
 How have I heard him (on some solemn day
 When doubtful War could make all London
 pray)

Mount up to heav'n with armed crys & tears,
 And rout as far as *York* the Cavileers,
 Have you not seen an early-rising *Lark*
 Spring from her turf, making the Sunne her
 mark ;

Shooting her self aloft, yet higher, higher,
 Till she had sung her self into heav'n's Quire?
 Thus would he rise in pray'r, and in a trice
 His soul become a Bird of Paradise,
 And if our faint devotions prayers be ;
 What can we call his lesse then Extasie ?

On his Preaching.

If with th' Almighty he prevailed so,
 Wonder not that he wonders wrought below;
 The son of consolation, and of thunder
 Met both in him, in others are asunder.
 He was (like *Luke*) Physician of both kinds,
 Wrought cures upon mens bodies and their
 mindes.

The falling sicknesse of Apostasie,
 Dropie of drunkennesse, prides timpany,
 The Megrim of opinions new, or old,
 Palsy of unbelief, Chirries Cold,
 Lusts burning Feaver, Angers Calenture,
 The Collick in the conscience he could cure:
 Set the souls broken bones; by holy Art
 He hath dissolv'd the stone in many a heart
 Harder then that he dy'd of. -- O come in,
 Yee multitudes whom he hath heal'd of sin,
 And thereby made his debtors -- pay him now

Some of those tears which he laid out for you;
 Interest-tears I mean, for should you all
 Weep over him both use, and principal (him
 'T would wash away the stone, which covers
 And make his Coffin (like an Ark) to swim.
 Now wipe thine eyes (my Mule) and stop thy
 verse,
 (Thy ink can only serve to black his herse)
 Yet (stay) I'll drop one tear, sigh one sigh
 more,

'Tis this: Although my Poetry be poor,
 O what a mighty Prophet should I be,
 Had this *Elija's* mantle false to me!
 Oh might I live his life! I'd be content
 His sore diseases too should me torment,
 And if his Patience could mine become,
 I would not be afraid of Martyrdom.

Robert Wilde.

Upon the Pious, and painful Preacher
 Mr. *Jeremy Whitaker*.

An Epitaph.

[*Jeremy's* not here into the dungeon thrown,
 'Tis heav'n's Whit-acre (onely) newly
 Mown ;

Now Angel-reapers gather'd have to Barne
 The seedsmen of Gods Word like full ripe
 Corne.

In teares he sow'd, & now the heav'nly Quire
 To give him joy of Harvest all conspire.

In his sick bed this Paradox we found,
 The thorny, and the stony are good ground.
 The gowt and stone (as millstones) ground
 the man

To finest flower for Mancher ; here no Bran
 These sisting times could finde : nere did
 man say,

The Preacher spake as mealy-mouth'd to day.
 Gallants (you mealy heads & capes that have)
 Go take perfum'd powder from his grave,
 The dust off's feet was beautiful, and he

Your

Your powder; and your looking-glass may be.
His life a Sermon was, his dust doth cry
All flesh is grass, go home, and learn to die.

England may ever glory, *Rome* despair
In whit acce i'th Pulpit, and i'th Chaire.

Thomas Hodges,
B. D.

An Elegy upon the Death of Mr *Whitaker.*

IF passion can make Poets, or grief raise
Expressions great enough to speak thy
praise,
Then might I, *Whitaker*, thy worth rehearse;
And with my strowings deck thy sacred Herse.
A Synod's only fit to speak thy fall,
And bear a part in this their Funeral.
Divines must grieve that with thee tomb'd
doth lie.
What now we vainly seek, Divinity.
If we would hear such pray'rs as could hea-
ven move
And tune the spheres into a Quire of love.
Sweeter than Angels Anthems, then we must
Ransack thy grave, and reinspire thy dust.
There scatter'd lies that voice, which could
inspire
All hearts, and fill them with an holy fire
As flames get flames: Who thunder did desc
Six words of thine could melt, and purify
Such Callous souls, which at their sins ne're
vext.
Did finde thy Sermons keener then the Text.
Thy Doctrine still was edg'd against mens
crimes
And serv'd to lance the ulcers of the times:
Who now shall teach the wicked their sad
doomes?
Or else convince that faith by hearing comes?
For whosoe're heard thee, were caught by
th'care
And went out converts, that came curious
there.

But those who ne're were wearied with thy
voice
Do now complain of too much length and
noise.
For since, blest O. ator, thou parted'st hence,
The Pulpit only suffers violence.

Edw. Bagshaw.

*On the much lamented death of that
Reverend man of God, Mr. Jeremi-
ah Whitaker, his dear friend and
old neighbour, both in City and
Countrey.*

IF Reason, Vertue, Wisdom make a man,
If Faith, Hope, Charity the *Christian*;
If faithful, useful, cheerful grace a friend,
Arts, Tongues, choice Wit, rare Memory com-
The *Scholar*; if Humanity, Divinity, (mend
Candor, Humility, bowels, integrity; (tears,
If parts, pains, zeal, sound Doctrine, utterance,
Faith, courage, prudence, patience, fasting,
prayers,
Success crown *Preacher*; Lo, of thousands ten
That *Man, Friend, Christian, Scholar, Preacher*
then.

Never in times unfixt a man more fixt;
Never in heart so pure, graces more mixt;
Mildnes with boldnes, courage with courtesie;
High parts, low thoughts, yielding with con-
stancy:
Well to conceive and speak, to speak and do,
And do so much, so much to suffer too.
For Love a *Jonathan*, for Truth *Nathanael*;
For Meeknesse *Moses*, and for courage *Daniel*;
Call'd when a child a second *Jeremiah*;
For spirit, prayer, power the third *Elijah*,
For firmnesse *Cephas*, for sympathy a *Paul*,
For pains, success exceeding most or all.

One thing was lacking yet to make him high-
As gold, or *Job*, he must into the fire. (er,
As gold, or *Job* he was unto the last,

For *patience* prov'd, *Integrity* held fast.
Who ere saw such sharp pains? heard such
sweet prayers?

Strong cries, but stronger faith, praises with
tears?

Our Lord by suffering did to *perfection* grow:
In suffering *obedience* he did learn and show,
This man of God came to that altitude
By suffering, of sore pains, that multitude.

The racking *Gout* & the tormenting *Stone*,
In *Kidneys* Ulcers two, in *bladder* one,
Made pains sharp, sore, long, thick, but respite
small;

Yet faith and patience overcame them all.
Now after well spent life, and restless pains,
And heav'n assur'd, we reckon death for gains:
Death when by self desired, by friends be-
wail'd,

And a sweet memory left have still prevail'd
To call dead happy. Then our loss to thee
Was greatest gains compleat felicity.

(all,

Weep *Berm'sey*, London wail, mourn *England*
He e did thy *Crown*, *Chariots* & *Horsmen* fall.

John Sheffield, Pastor of *Smithius*
London-stone.

Of the same Author.

Old *Jeremy* a Prophet was and *childe*,
Yet was a *brazen wall* and *Pillar* stil'd.
He liv'd in troublous times, sad changes saw,
He suffered much, yet kept he fast Gods Law.
By all good honour'd by enemies approved:
By many censur'd, by none faulty proved.
He dealt with persons highest, and with low;
He warned all, but wished no mans woe.
Son of Contention called when of peace,
The greatest friend and of his Lands increase.
He preached much of *Christ* & *Gospel*-days,
The *Covenant new* he taught, and its rich
Yet was his last a doleful *Lamentation*, (grace.
Sad to himself, sadder to the Nation.

Thou art or wast the same. His *Baruch* he
Companion had to him, let me to thee.

An Elegy upon the much lamented death of my late dear and reverend Friend Mr. Jeremiah Whitaker.

England will soon grow poor, if in one year
Kent lose a *Wilson*, we a *Whitaker*.

A *Thames*, and *Medway* from our heads arise,
Their streams our tears, their channels are
our eyes.

Our many losses call for *teares*, nor fewer;
The brest a *Bason* makes the eye an *Ewer*.
No longer (now) shall *Isis* part the *Burrough*
From *London*, since that both sides meet in
sorrow.

Not (as of old) by striving whether side
Should for their own obtain the *Silver tide*;
No, not to gain the water wee'l contend;
But wee'l by weeping strive who most can
spend.

Conduits give wine (indeed) when th'
Crown's put on,

Now run they tears, because our *Crown* is
gone.

Our Friends *Decesse* and *Death* our troubles
were,

We nor his *Sickness*, nor his *Med'cines* bear.
His *Pulpit* he esteem'd his rest, his bed;

We thought his bed a *Pulpit*, where he read
Lectures of patience; these he loudly utter'd,

By silence oft he groan'd, but never mutter'd.
Of mournful *Magdalen*, *Bermonsey* bears

The name, and with her *Title* hath her tears,
And our dear *Whitaker* was *Jeremy*

In name, in weeping, and in *Prophecy*;
But he (no Prophet now) no sackcloth wears,

His work is done, and so are all his tears.
May *Bermonsey* of him the late possessor

Mourn for her sins, but joy in his successor.

GUIL. JENKYN, Pastor of
Black-fryers, London.

Upon

*Upon the Death of the Reverend, his
never to be forgotten friend, Mr
Jeremiah Whitaker.*

O That affection could but make a Poet !
If grief could rhyme with Art , sure I
should do it,

(Though so disus'd to versify.) We'l try:
The Subject's sad, and so's the Poetry.

The tender son that never spake before ,
To save his fathers life turn'd Orator.
Shall I forbear in silence? Write I must,
When such a friend lies sleeping in the dust.

The blessed Saint, dear *Jeremy* is gone,
And who shall write his *lamentation*?
Had we his eyes (which always showry were)
Such is our loss, each word should have a tear!
Another *Whitaker* in a Coffin plac'd,
The first the *chair*, & this the *Pulpit* grac'd.

Reader, would'st know his worth, then cast
thy eye

Upon the Narrative; there's his excellency.
Rings hold not Histories; who can rehearse
His vast perfection in a narrow Verse !
Take Vertues, Graces, Gifts, and all you can,
All are concentred in this holy man.
A brighter star in all our orb there's none ,
None do exceed, few equal him that's gone.

Ah pious soul ! What mortal man can speak
out

Thy rare humility! Who ere meanly thought
Of thee besides thy self? What mov'd thy pass-
But Eulogies and Commendations? (sions,

'Tis well th' art gone from us, shouldst thou
but look

Into and read thy praises in this book ,
I'm sure by this thou would'st be somewhat
moved,
And *Simcon* himself should be reproved.

He speaks thy worth so much, & yet but little;
'Tis scarce enough (but true to every tittle.)
Thy personal endowments who would com-
mend,

Should neither know where to begin nor end.
Thy Minister'al accomplishments were rare,
Thy constant pains, thy diligence, thy care
For souls in holy things. who can expresse ?
Thou might'st have longer liv'd, had'st thou
liv'd lesse.

O melting Suppliant! who e're did know (go?
Thy prayers to heaven without some tears to
The secret ravishings which poor souls have
found

When from thy mouth the Word of life did
sound !

Our very Pulpits wonder where thou art,
In w^{ch} thou didst such spiritual gifts impart:

But 'tis enough! we'l weep the rest; we can
Launch out no farther in this Ocean,

Could prayers and teares have kept thee here,
thy stay

It had been longer in this house of clay.
Pray'r barr'd thee in some time, till death
would throw

Open the door by force to let thee go ;
At last thy soul did finde the way to blisse,
And now is steep'd in heavens happine'sse.

O blessed change for thee ! the painful bed
Is now a Throne, where not a tear is shed.
No dismal groâings now from thee do come,
But everlasting Triumphs in their room.

Farewel (blest Saint) farewel , and since
'tis thus ;

We'l hast to thee, thou wilt not come to us.

THO. JACOMB.

of *St. Ludg.*

Upon the death of the reverend, Learned, and Faithful Servant of Jesus Christ, Mr. Jeremiah Whitaker, late Minister of Magdalene Bermonsey in Southwark.

WHat speaks this sudden storm of british teares?
 What means this doleful volley in mine ears?
 Is the Sun darkned? Do the Lamps above,
 Resolve their fiery station to remove, (tion
 And shine no more on earth? Doth the Creator
 Intend to melt it self with Lamentation?
 The holy *Whitaker* is steep away,
 Late Angel of the Church of *Bermonsey*.
 A Pillar in Gods house, a sweet Musitian
 That gladdened drooping hearts; A soul-Physician,
 A Sun whose beams did consolation shine,
 A faithful, skilful guide, a rare Divine.
 He was a Watchman could not wel be blamed;
 A workman needed not to be ashamed.
 No *Proteus*, that could change to every shape,
 No servile spirited Preacher, that could scrape
 And cringe to please the lusts of wanton men:
 He could not say, and then unsay agen.
 Learned, yet very humble, prudent, dear
 To God, to men; meek, holy, wise, sincere.
 He lov'd the Truth, he hated Heresie,
 A strong opposer of all Blasphemy.
 His heart was toward a holy Reformation,
 But set against a godlesse toleration
 Of lewd Opinions. Great was his care
 To keep the holy Covenant which he sware.
 The marrow of Gods Oracles was in him;
 No Scripture Mystery was hidden from him.
 Cases of Conscience he could well unry,
 Scruples and Doubts from Scripture satisfie.
 His holy Function was his consolation,
 His Pulpit work to him was recreation.
 His pray'rs were zealous, heavenly steep'd
 in teare:
 His Doctrine Orthodox, convincing clear.
 Full of the spirit of life and Power, his words

Did pierce like nails, did cut like sharped swords:

He durst tell *Abah* of his great oppression;
 What! dost thou kill and after take possession?
 He durst tell *Herod* though it cost his life,
 'Tis wickednesse to take thy brothers wife.
 Had strangers heard him Preach, they would
 have sed,

Sure *John the Baptist's* risen from the dead.
 His carriage holy, harmlesse, free from strife,
 His Sermons were imprinted in his life.
 His body was infirm, diseased, weary, cheary.
 His soul still vigorous, active, strong and
 The more the Cabinet did waste and wear,
 The brighter did the Jewel stil appear. (him,
 Goodness of nature made the world admire
 The brightness of his grace made Saints desire him.

The Church on earth hath lost a precious plant,
 The Church in heaven hath gain'd a glorious Saint.

Ra. Robinson, Minister of Mary Wolnoth, Lombard street London.

Jeremiah Whitaker.

ANAGRAM,

I have hit everi Mark.

THou didst not shoot at rovers in the dark,
 Thy polishd shaft could hit the smallest mark,

Gods glory was thy scope, his Word thy guide,
 His stable Spirit did teach thee to divide
 The word of truth aright: A signal Teacher,
 An useful, pious, fruitful, powerful Preacher
 God made thee to his Church. None better
 knew

Then *Whitaker* to carve to each his due:
 The mark of saving grace was first obtain'd,
 And now the mark of glory thou hast gain'd:
 Enjoy it; and let other Archers see
 Thy happy pattern, and take aim by thee.

Ra. Robinson Minister of Mary Wolnoth;
 Lombardstreet, London.

Upon

*Upon the death of his most dear friend,
that eminent servant and Minister of Jesus
Christ, Mr. Jeremiah Whitaker, Pastor of
Mary Magda'en Bermonsey in Southwark.*

THUS Cedars fall, thus Stars do disappear,
Prophets though Angels, yet but mortals
are.

Our *Prophet Jeremy's* dead, and now there's
That's fit to make his Lamentation. (none
Plato once wish'd that virtue could appear
To mortal eyes, his wish was granted here.
If any Breviator would comprize

All virtues in a word, then let his eyes
Be fix'd here, keep *Whitaker* in minde.
And there you have the virtues all defin'd.
Or would you know what all the graces are?
In short hand writing, they make *Whitaker*.
Would any have the Bible in a word,
And what the vastest comments can afford?
Read *Whitakers* Works, peruse his conversa-
tion,

And there's the Bible and th' Interpretation;
That Book was in his brest so well ingroft,
He could restore it, if it had been lost.
He that by thee (blest Saint) shall calculate.
Will finde that Miracles are not out of date.
Who e're was so far blest to hear him teach-
ing
Was prone to think a Seraphim was preach-
ing.

'Twas *Austin's* wish i'th' Pulpit *Paul* to hear;
He had been satisfied, hadst thou been there.
Me thought when thy sweet soul was poured
In fervent prayer, I began to doubt (out
Whether *Elias* was come down again, (train.
And mounting heaven-ward with his fiery
In this thou didst excel; he scal'd the fort
Alone, but thou thy hearers didst transport.
But whither goes my doleful Muse? to span
I'th' hollow of thy fist the Ocean.
Or to describe his boundless hidden worth?
Nor tongue nor pen can set his praises forth.
This only I will adde, he that would draw
His Portraiture, must use *Apelles* Law,

When to paint Lady *Venus* with a grace,
This beauty gave a hand, that gave a face;
The third a colour gave, the next a feature;
Al joyn'd together made that lovely creature.
In the same manner, whosoe'r would paint
The beauty of this thrice illustrious Saint,
Must riddle all the world, and look apart
For that which shines most in each noble heart.
One must Humility give, another Zeal,
Another Prudence brethrens rents to heal.
Learning a fourth in its high'st elevation.
A fifth must give a spotlesse conversation.
His preaching one man cannot imitate;
Here we must have *Beza's* triumvirate. (find
And when we 'ave travel'd all the world to
Or make a copy of this matchlesse minde,
When other mens perfections al do fail,
We must with that old Limner draw a vail
Upon his peerlesse parts, or for the rest,
Say, here lies that which cannot be exprest.

Sic flevit Mat. Poole Minister of Michaels
at the Quern in London.

An Epitaph.

Here lies Saint Whitaker, the rest
Cannot, need not be exprest.
Great sorrows noise not, Give some years
For the world to speak in tears.
First this age must vent its grief
In sighs, the next may finde relief,
And joyu their sorrows to compute
Till grief returning strikes them mute,
And makes them silently confesse
Their loss; his worth was fashom'esse.

Another Epitaph.

Under this stone intomb'd lies
An heap of contraricties,
One that's dead, yet doth remaine
For person, place, and work the same.
His precious person was combin'd
Of soul and body firmly joyn'd.
So still these parts though distant, yet
In Christ are to each other knit.

To earth his body was confin'd,
 Alwayes heaven had and bath his minde,
 His work was preaching, so 'tis still,
 And preach his name for ever will.

Mr. Poole.

To the memory of the learned that eminently Religious Minister of the Gospel (his Reverend brother deceased) Mr. Jeremiah Whitaker.

Whitaker sleeps; spices you need not bring
 For's body's death it self's embalm'd to him.
 Ah blessed Saint! his Sermons were not done
 When preach'd, he liv'd the Application:
 When sick, his pangs were mercy, for when e're
 A sigh was breath'd out, God breath'd in a pray'r.
 Lie gently on him dust, this seed is sown
 To spring again at th' Resurrection.
 Oh for a verse in black! Reader prepare
 For every drop of ink to melt a tear. (thus
 Yet Ray, with grief there's cause of joy: then
 Joy shal shed tears for him, and grief for us.

Benjamin Needler.
 Minister of the Gospel at Margaree
 Moses Friday-street, Lond.

In obitum eximii tam Doctrinâ
 quam pietate Theologi, *Jeremia*
Whitakeri, funebre
 ΕΥΚΩΜΙΑΣΤΙΚΟΝ.

Dr. Gouge. Dr. Walker. Mr. Whitaker.

Defleat occiduus ætas ingrata Prophetas,
 Liquit Evangelicum collapsa synastria
 cælum:
 Lugentem & mæsto Whitakerus funere mun-
 dum

Deseruit; lachrymis squalentem liquerit urbem:

Fam percat mendax de florido opinio seclo,
 Mortuus hic Vates nostrum sepelivit honorem,
 Corruit & Verax sæcundi gloria rostri:
 Patronum amisit Pauper, populusq; Lutherum,
 Amisitque pium mutilata ecclesia gnatum,
 Pastorem cætus, Patrem amisere Ministri:
 Gens mala præconem, immotam synodisque co-
 lumnâ.

J. Wells, Old Jewry
 Lond. Pastor.

To the memory of his dear friend and Pastor, Mr. Jeremiah Whitaker, deceased.

Behold the shadow whose admired worth
 Nor pen, nor tongue is able to set forth!
 He whose vast soul walk'd through the Isle of
 Is here confined in a shorter span. (Man,
 Whose worth the world though 'twere as big
 again
 Were much too short and narrow to contain.
 Sweet were his life and death, his well spent
 dayes
 Began with goodness, and expir'd with praise:
 His lamp was ever burning, never hid;
 And when his tongue preach't not, his actions
 did;
 And to his death he still fought faith's good
 fight,
 And then his Lamp exchang'd his borrowed
 For an immortal lustre, and here lies, (light
 Enshrin'd, not dead, for Vertue never dies.

R. B. Parishioner.

Upon

Upon the Life and Death of that precious Servant of God, Mr. Jeremiah Whitaker, whose name (like that of his Lord and Master) is an ointment poured forth.

JEREMIAH

WHITAKER, or

Etymologie.

He shall } His work,
exalt God. } *Jer. 20. 13.*

God shall } His wages,
exalt him. } *Jer. 5. 10.*

White-aker.

A field white } His fmesse for
for Harvest, } *Heaven.*
John 4. 35.

Blest Saint, how well thy name and worth agree !

In name and office thou art *Jeremie.*

A God-exalter, and by God exalted ;

A Priest, a Prophet: one that never halted

Twixt God & Baal, twixt the truth & error,
Nor couldst be made to start for hope or
terroure.

Heroick Champion, thou deaths venomous
sting

Hast conquer'd, and with Christ now
raign'st as King.

A wise and faithful Labourer for thy Lord,

To gather in his harvest by the word,
Thou hast approv'd thy self to Earth and
Heaven,

Witnesse thy life and Doctrine purg'd from
Leaven.

Both Labourer and Harvest were thy part ;

The former living, this thou dying art.

The Field being for Harvest, *For White-aker*

Is reapt, and of a better soile partaker.

Thy melting tears now cordial-water be.

Let me thy sorrows taste, thy joys to see.

*Roger Drake Pastor of Peters
West-chep.*

*A Funeral Elegy upon the reverend his deare deceased friend,
Master Jeremiah Whitaker.*

O Let me weep, and even like a spring
Unto the sea of grief some tribute bring.

These cheeks of mine with tears bedew'd shall

For this Seraphique St. who lately fel. (swell

To lose a Friend is sad, but for our Nation

To lose a Jeremy is Lamentation.

Could he from death some way released be

His verutes surely might have set him free ;

But 'twas a debt; and what inflam'd desire

Had he to leave his mantle and flie higher !

How shall I praise his worth, and not dispraise ?

Say more, and not say lesse: darkning his rays.

Meeknesse, humility in this Orbe shin'd,

In him the chaine of Graces was combin'd :

How was he fir'd with zeal, even frō his youth,

And though he lost all, would hold fast the

With Jeremy he was a man of strife, (truth.

Yet not for Tyths but Souls: this was his life;

A downright, upright man he was, a Star

Whose sacred influence diffused far :

And that of these an end I may inclose,

His faith in Christ he solely did repose.

This

This made him when he felt the sharpest paine
 Upon the flinty rack, not to complaine;
 Nay when he at the point of death did lie,
 Did as the milky Swan most gently die.
 What did he die? his soul as in a Cill,
 In heav'n's bright Paradise is gone to dwell
 Among the Cherubims, where he doth ring
 With them that joyntly Hallelujahs sing:
 Where he for tears in joy doth much encrease,
 Pleasure doth him of former pain release;
 He never shall of Stone, or Ulcer heare,
 He never need any more sicknesse feare.

Dear Saint! I sooner had adorn'd thy hearse,
 But grief first vents by weeping, then by verse.

Thomas Watson, Pastor of Stephens
 Walbrook, London.

Upon the Death of that reverend Di-
 vine, Mr. Jeremiah Whiraker.

STay and lament all you that travel by;
 'Tis *fin* to passe, and not to cast an eye
 Upon this mournful spectacle, the *herse*
 Of one whose name can signifie a *verse*.
 Lo! here th' *exuvium* of that heavenly soul,
 Who living did by's words & works controul
 The pow'r of sin and Satan & whose breath
 Redem'd poor souls from darkness, and from
 death.

And by his pious Doctrine did convince
 The fly Temptations of that airy Prince.
 He whole whole life was a continued Tract
 Of practical Divinity, each *Act*
 A Sermon, and each word an explanation;
 So that his Audients might, by *imitation*
 Of him, and of his life, to Heaven come,
 Although they had been deaf, or he bin dumb.
 But that Almighty pow'r who from above
 Does all things order, and in whom we move
 Wiapt all these treasures up in brittle Clay;
 Death gav't a crack, and so took all away.
 And now our griefs amount to such a sum
 That to expresse them best is to be Dumb.
 They that can count their wealth, are counted
 poor,

And who can speak his griefs can suffer more.
 'Tis diminution to his worth, to weep
 With single tears, we his whole flock of sheep
 Joyned in one Lamentation, and let fall
 Our general tears at this sad Funeral
 Of our Dear Shepherd, in whose fatal grave
 Both he and we one joint interment have.
 From hence there's no return for him to us,
 But we must by degrees all follow thus.
 He's gone before to usher us, now dead
 What all his life he wrought is perfected,
 Living he shew'd the way to heaven, whither
 Now dead he's gone to clear our passage thi-
 ther.

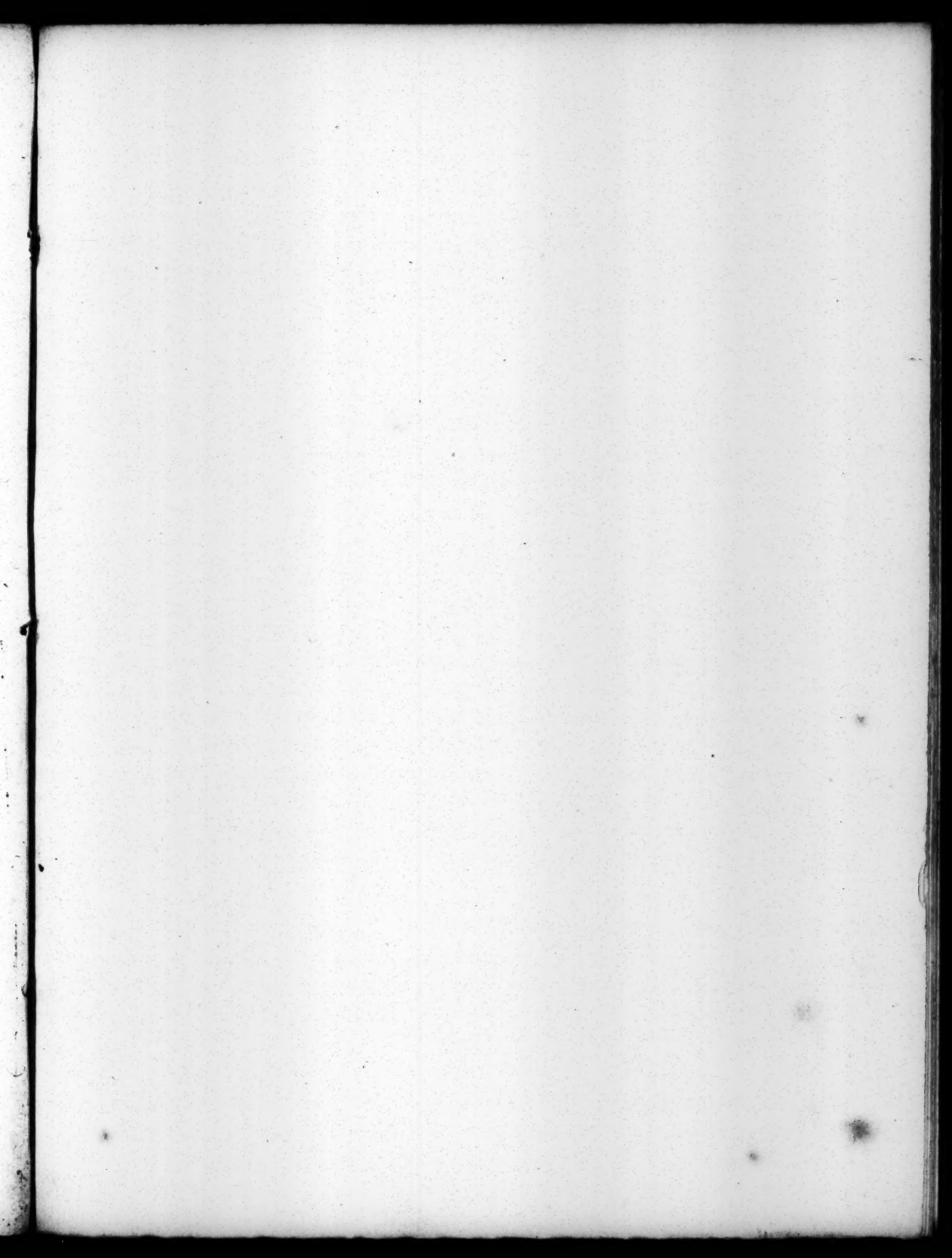
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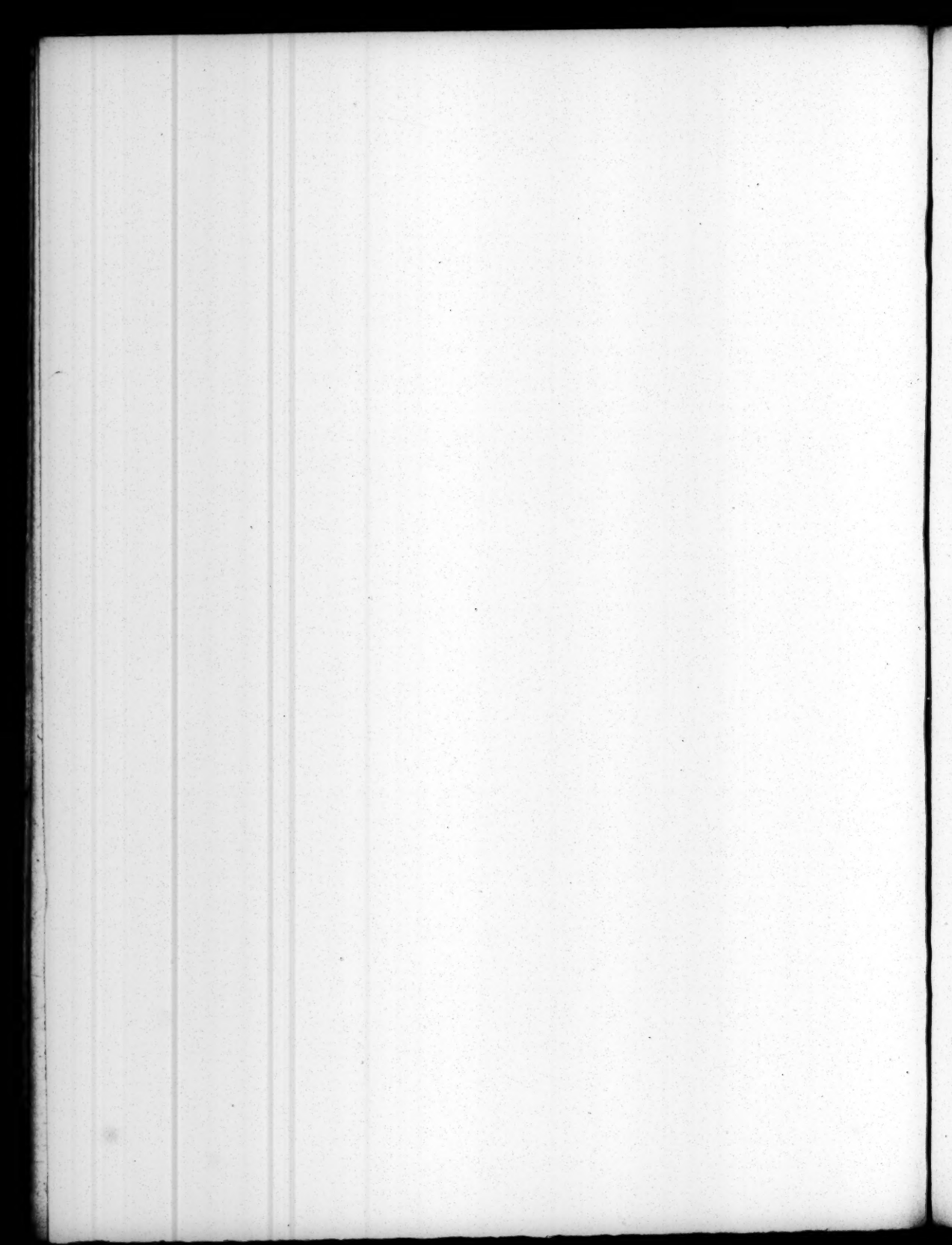
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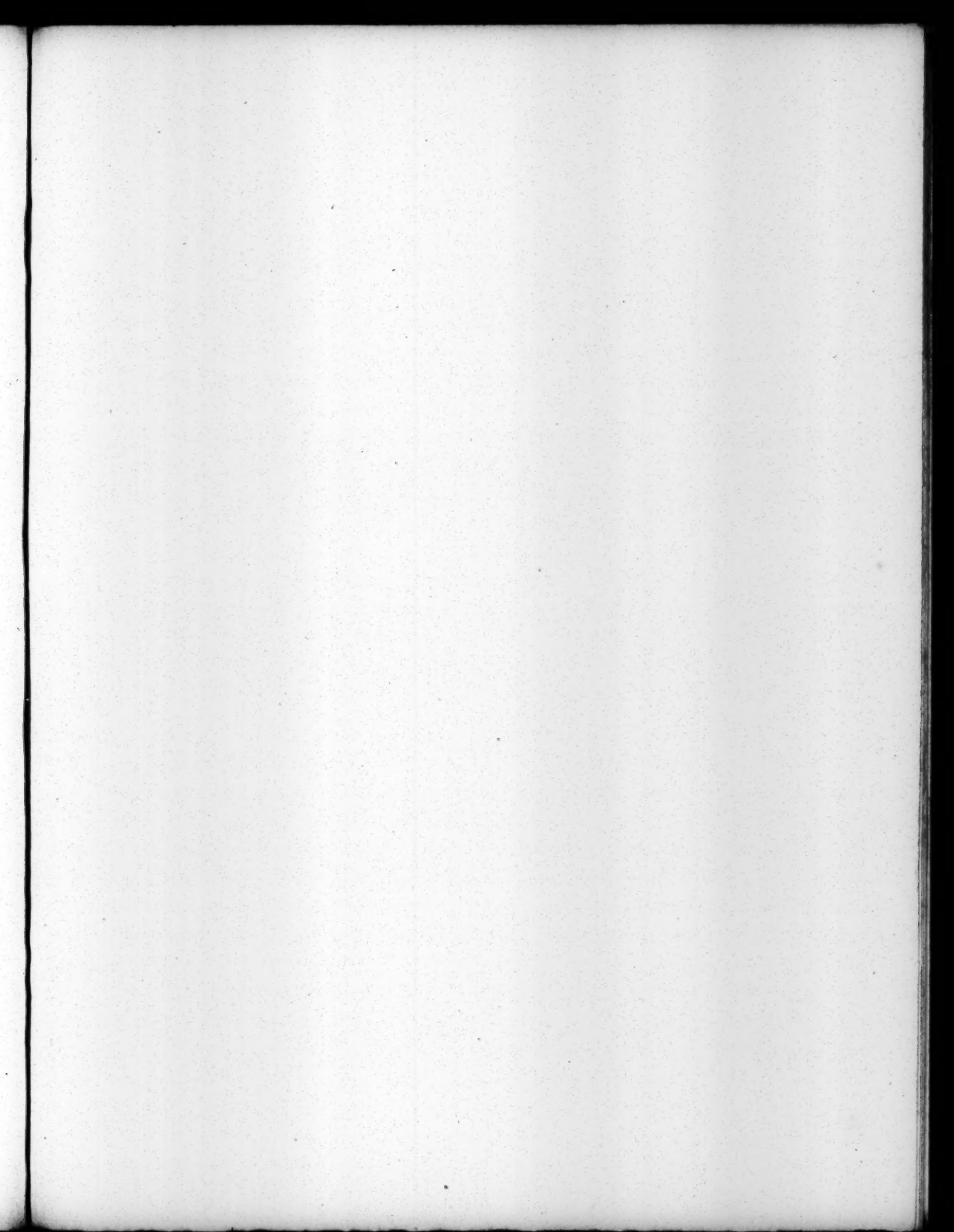
ERRATA.

Reader,

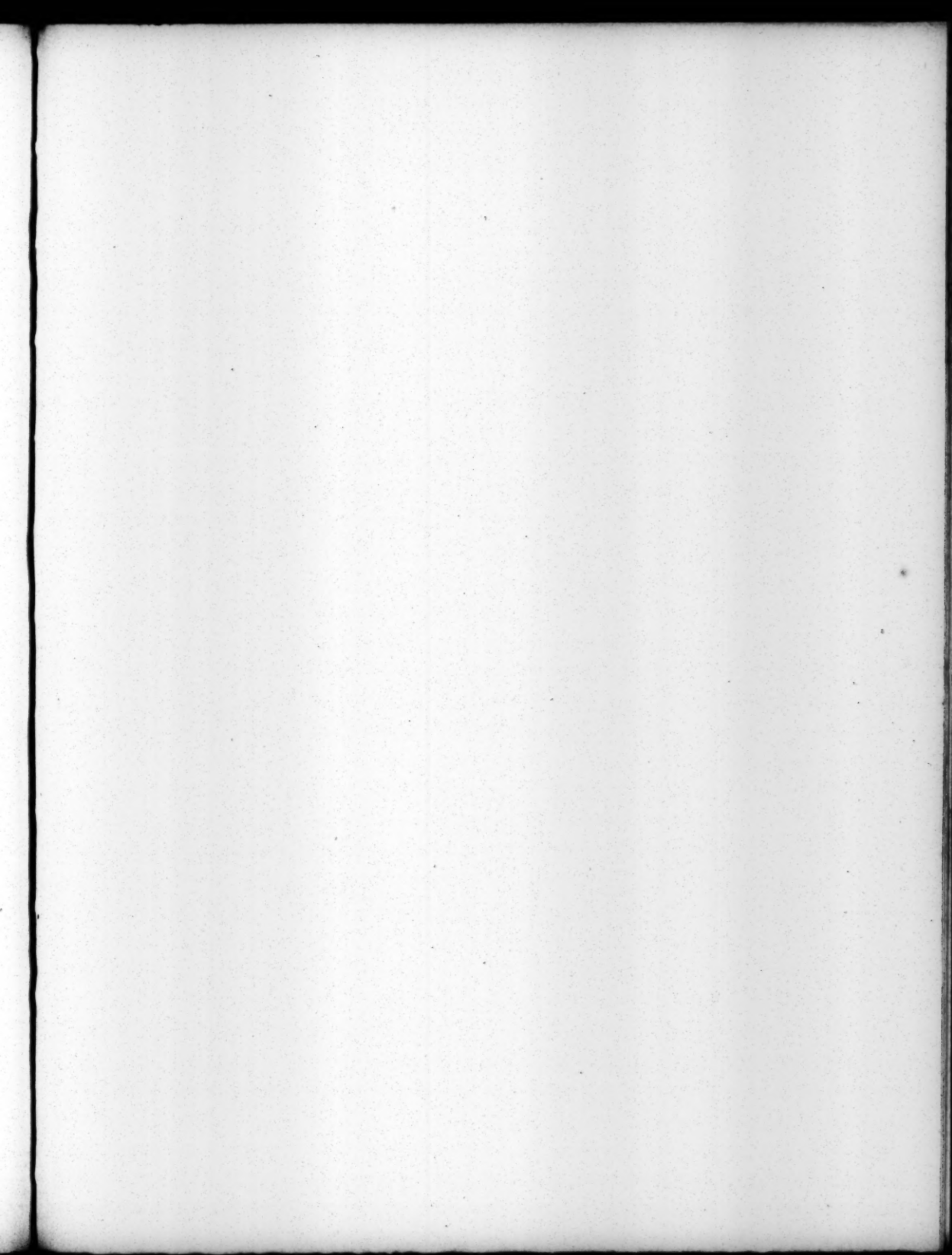
BESIDES the oversights of the Printer in false spelling, ill pointing, and misquoting
 some Scripture proofs, thou art intreated to correct these Errata's following.
 p. 4. l. 8. for me, r. was. p. 6. l. 25. for hater, r. hatred. and l. 26. r. poysonous sting.
 p. 8. l. 9. r. in the. p. 9. l. 4. r. friends, and l. 13. for be, r. by, and l. 20. r. reviewing. p. 10. l. 3. for First, r. viz. and l. 17. r. relations, and l. 23. r. discovereth, and l. 24. r. left, p. 11. l. 7. for diligent r. affectionate, and l. 9. r. dissatisfactions. p. 13. l. 4. r. of my, p. 16. l. 27. for beautiful, r. bountiful, p. 13. l. 33. for him, r. himself. & l. 34. r. which did cost, p. 20. l. 9. r. being also the fountaine. p. 21. l. 23. for these, r. the, p. 24. l. 12, r. which I have, p. 36. l. 22. for gods r. God. p. 46. l. 26. r. this, p. 47. l. 11. r. in his, p. 53. l. 1. r. Sermons, p. 58. l. 22. r. contemned.

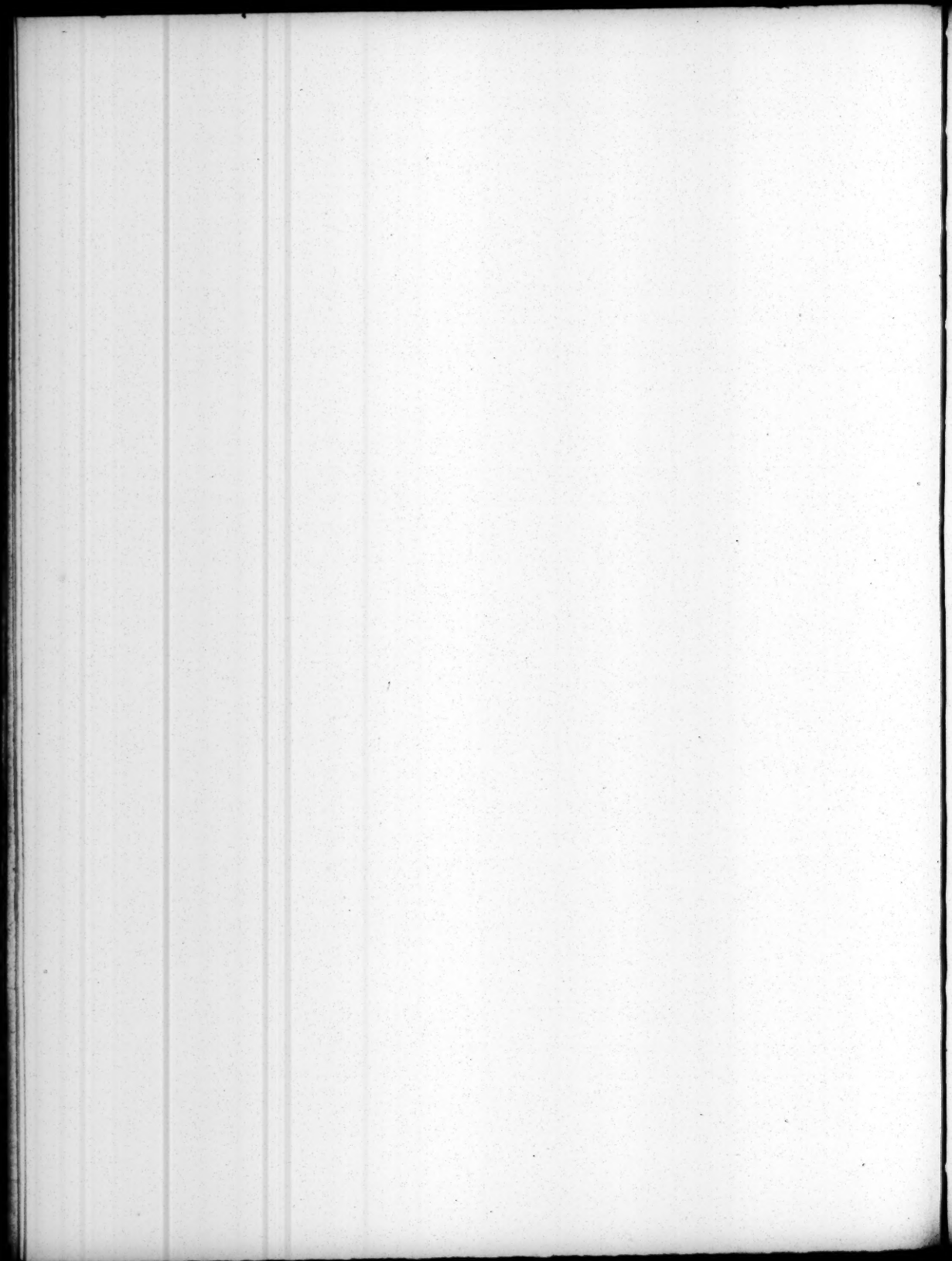


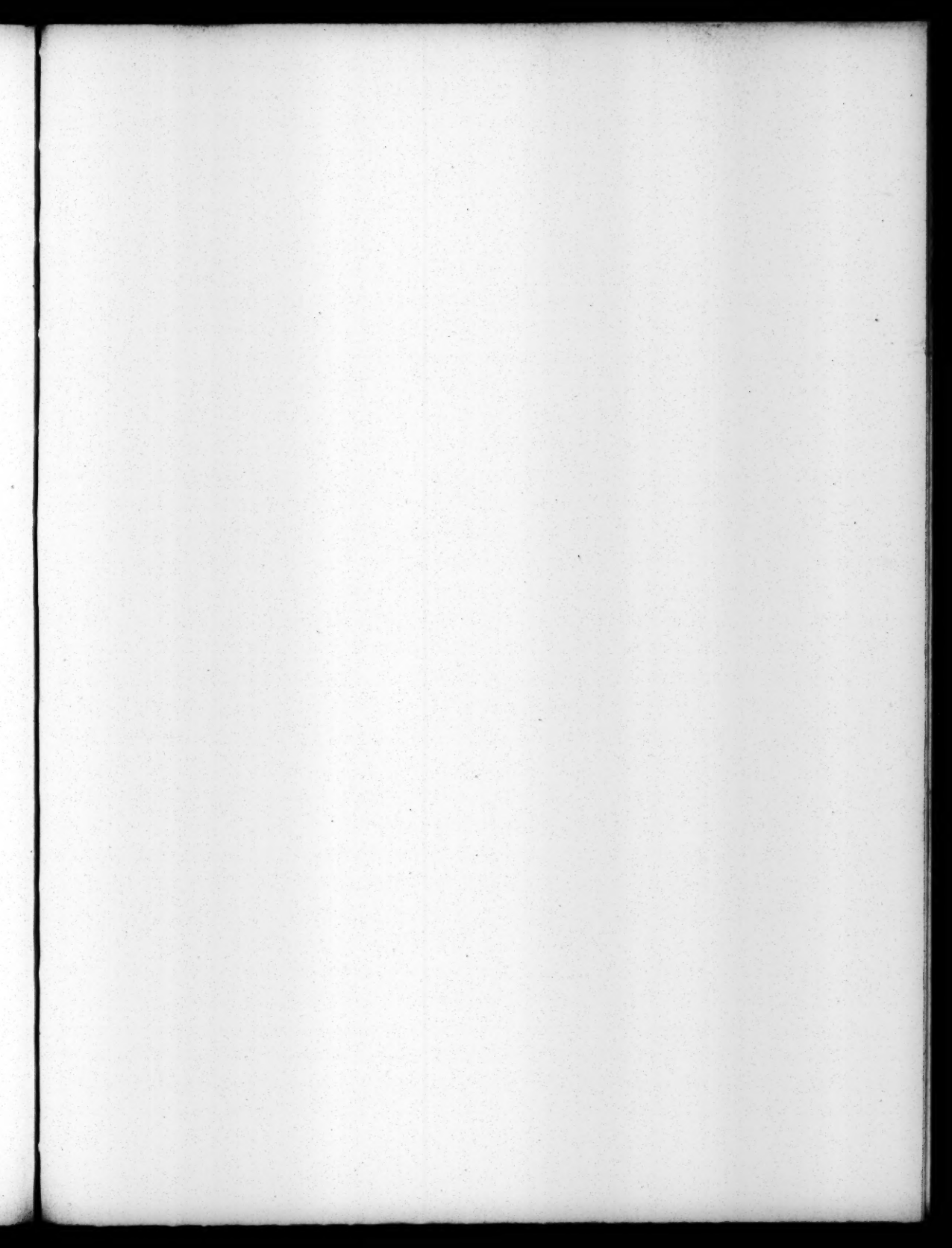


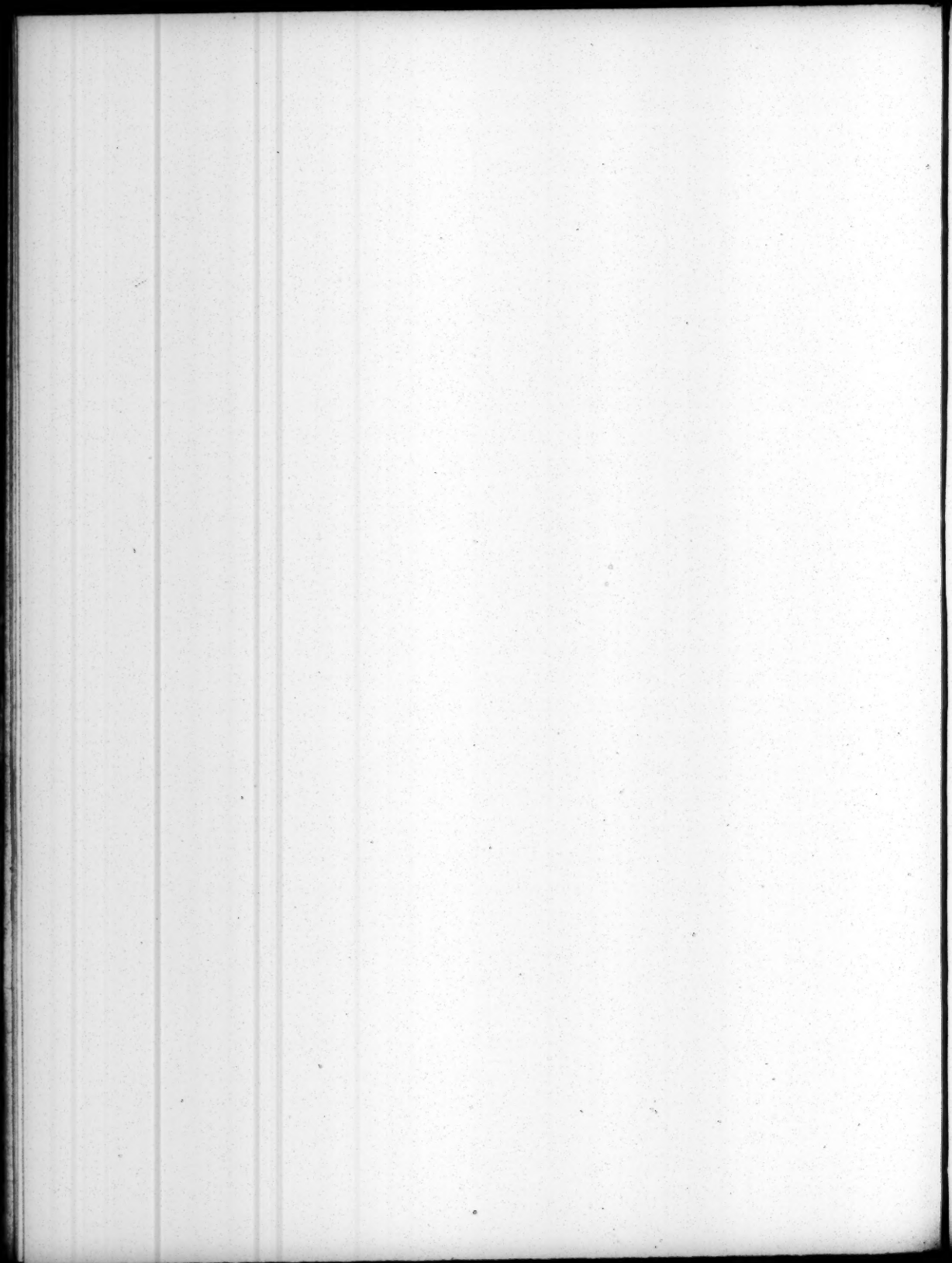


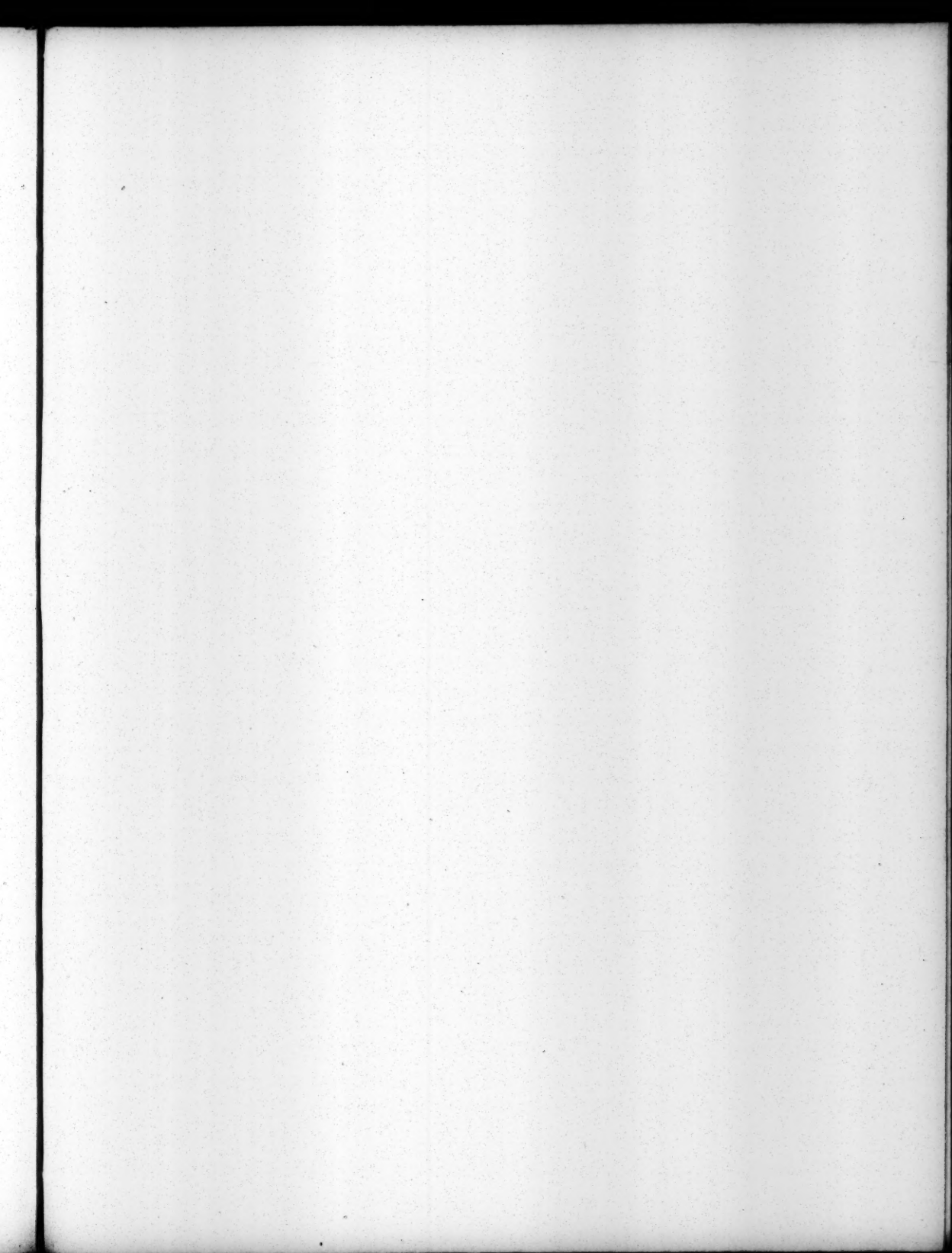


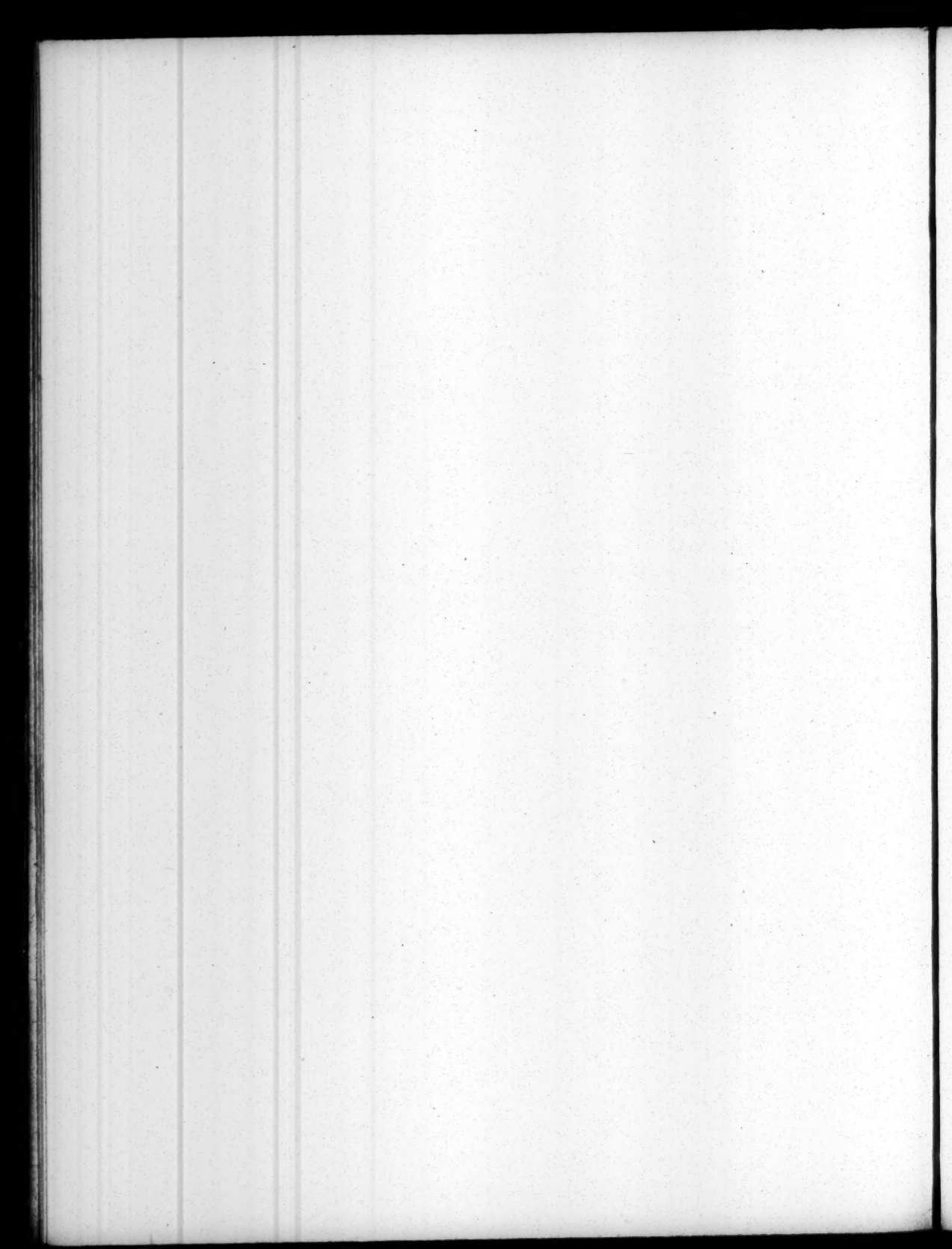


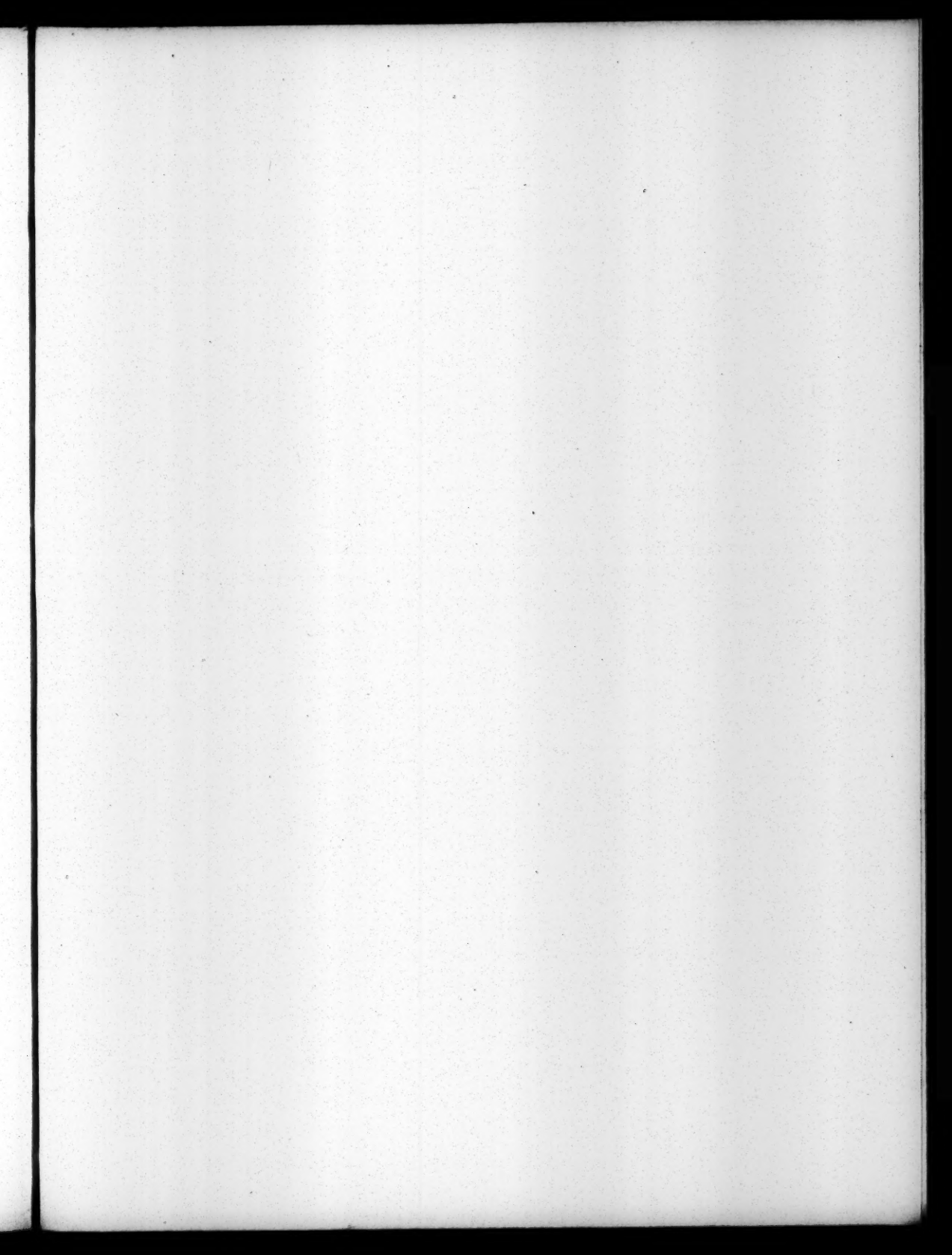


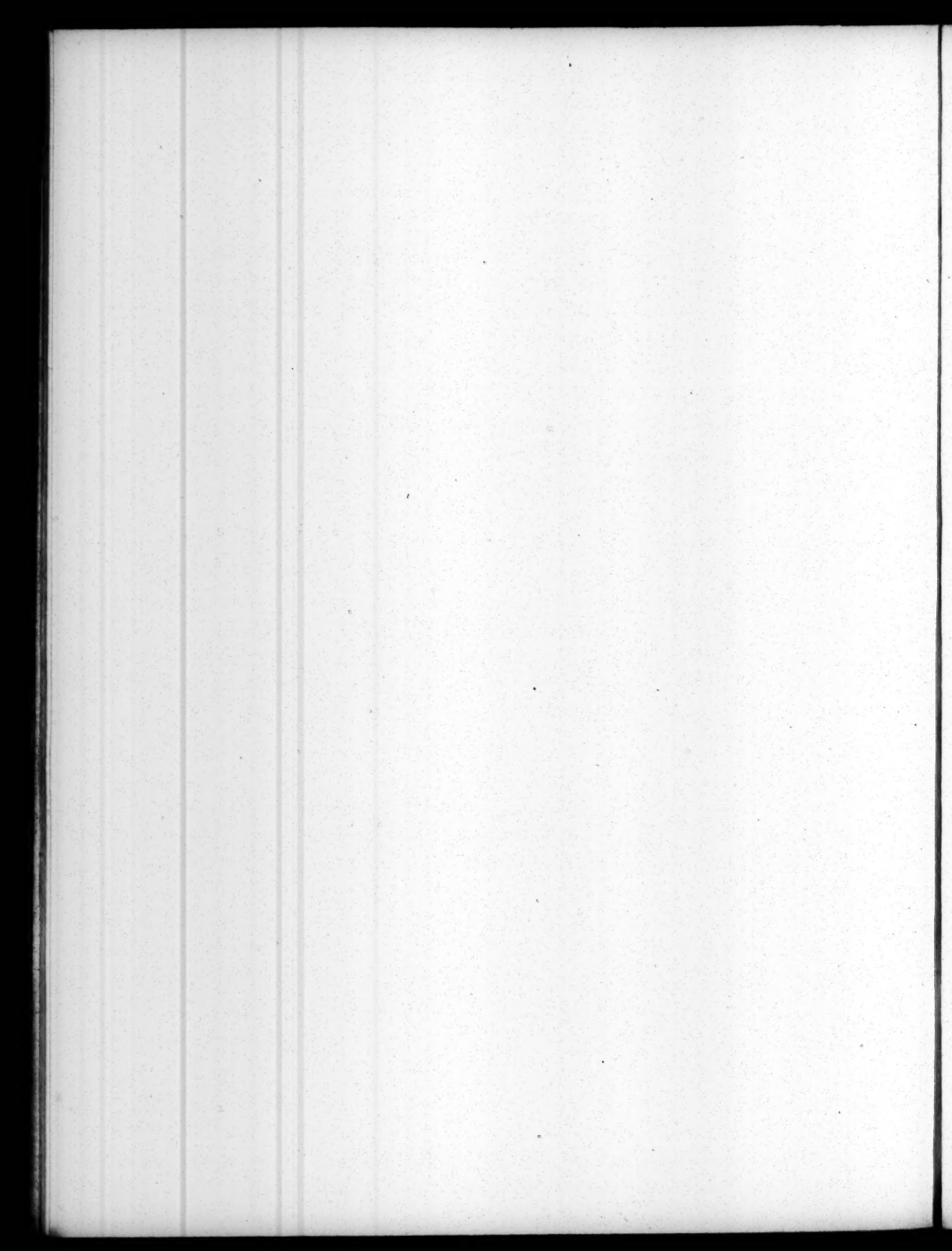


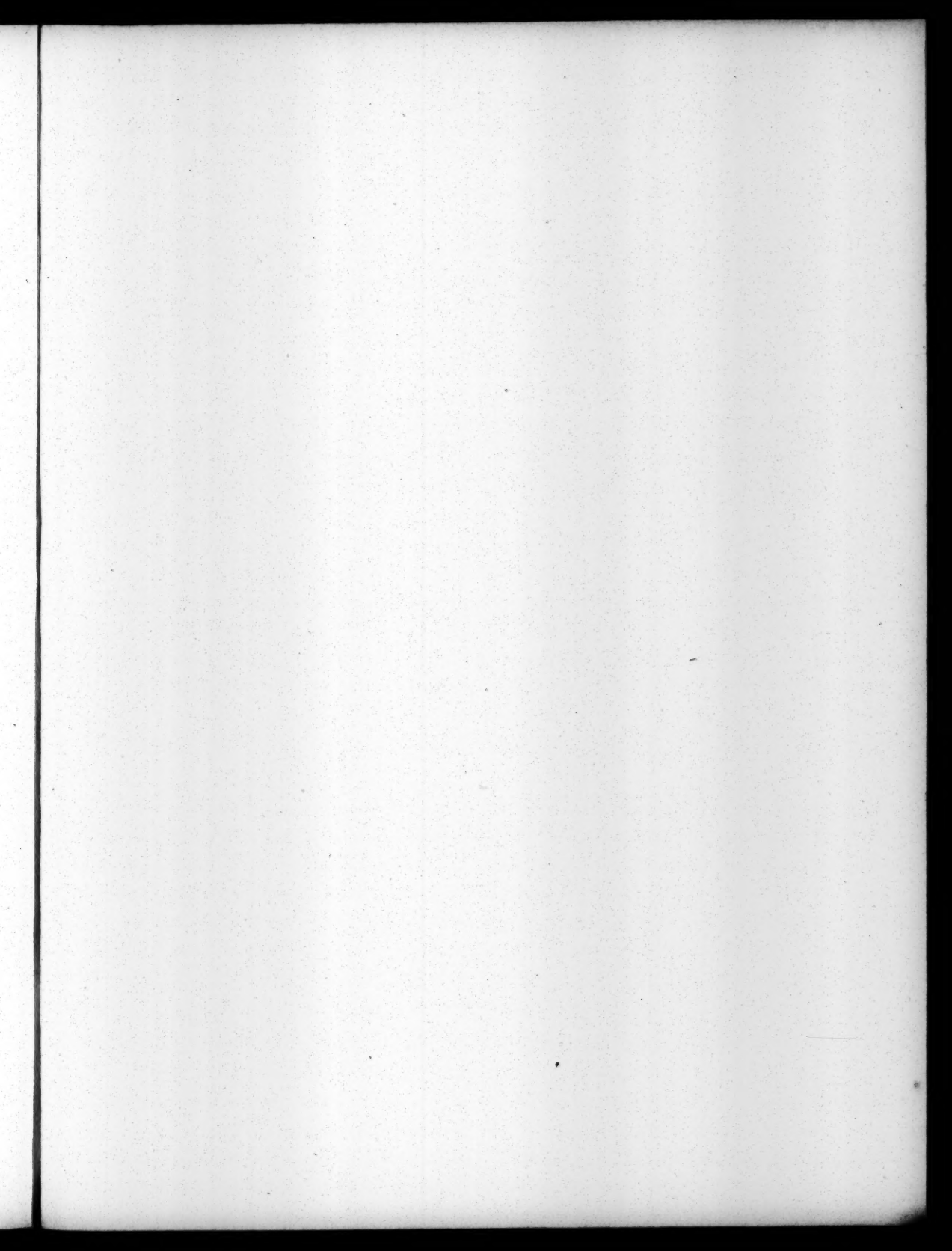




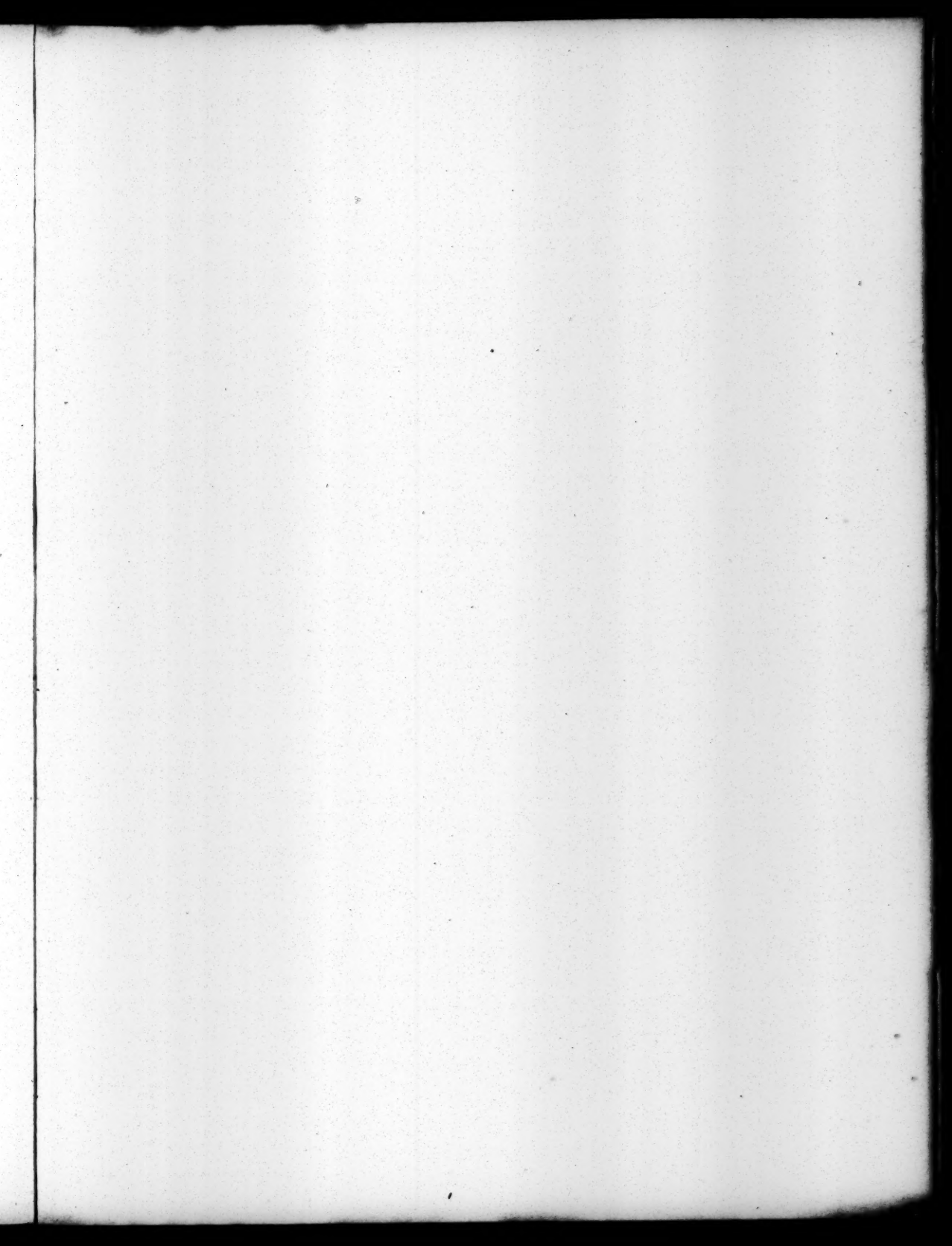






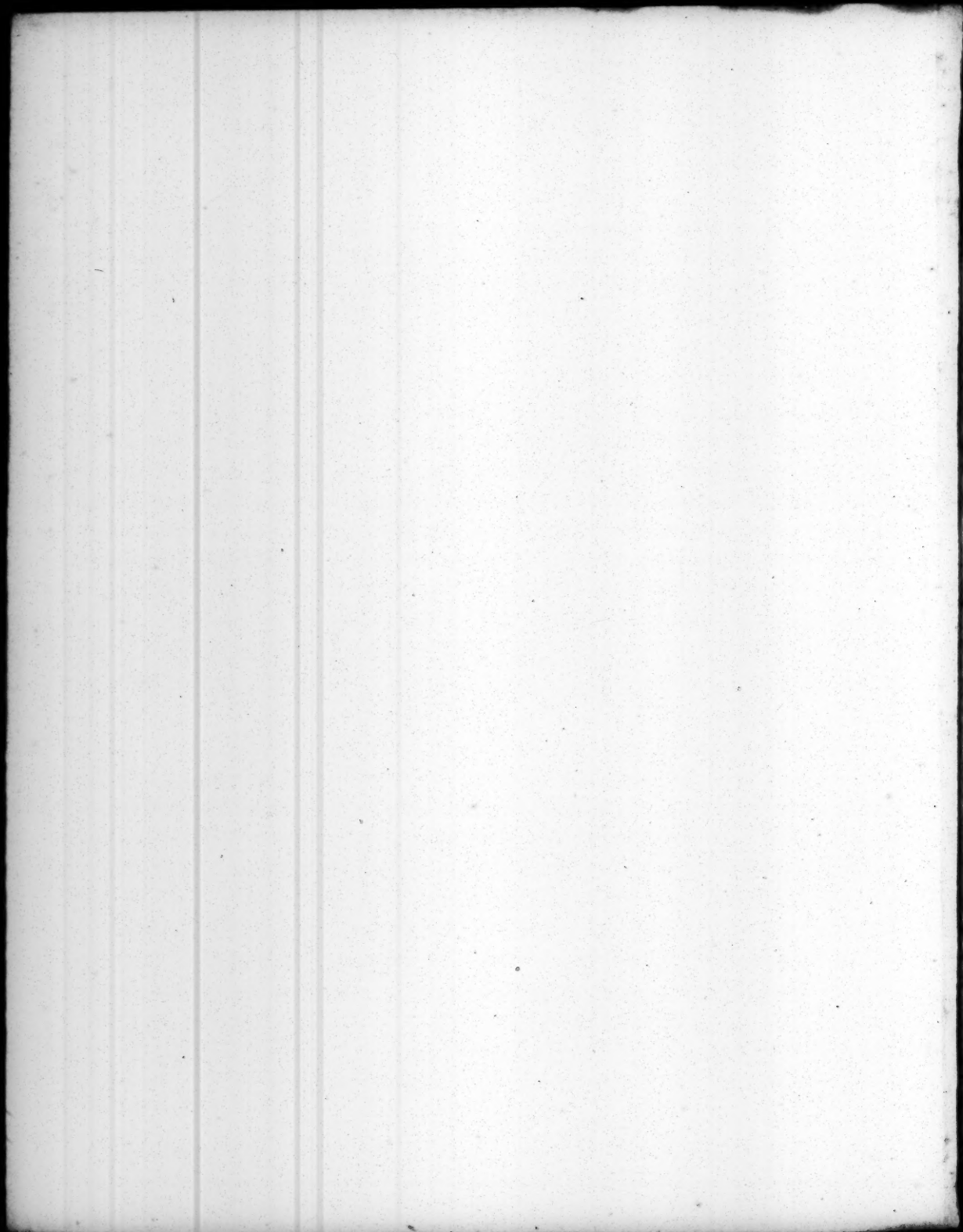












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